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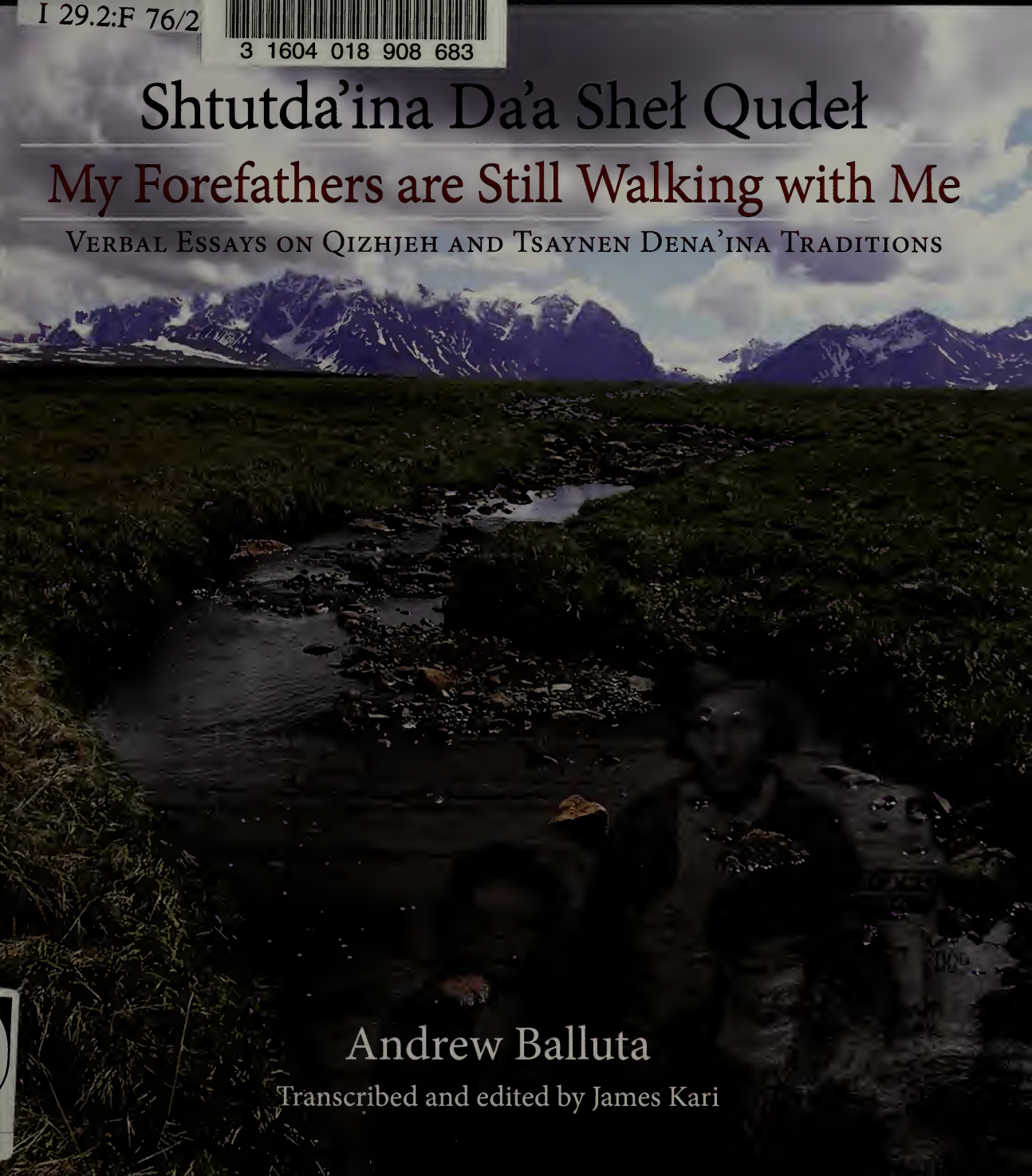
Shtutda'ina Da'a Sheł Qudeł

My Forefathers are Still Walking with Me

Verbal Essays on Qizhjeh and Tsaynen Dena'ina Traditions



Andrew Balluta

Transcribed and edited by James Kari

U.S. Department of the Interior
National Park Service
Lake Clark National Park & Preserve
240 West 5th Avenue, Suite 236
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As the nation's principal conservation agency, the Department of the Interior has responsibility for most of our nationally owned public lands and natural and cultural resources. This includes fostering the conservation of our land and water resources, protecting our fish and wildlife, preserving the environmental and cultural values of our national parks and historical places, and providing for enjoyment of life through outdoor recreation.

The Cultural Resource Programs of the National Park Service have responsibilities that include stewardship of historic buildings, museum collections, archeological sites, cultural landscapes, oral and written histories, and ethnographic resources.

Our mission is to identify, evaluate and preserve the cultural resources of the park areas and to bring and understanding of these resources to the public. Congress has mandated that we preserve these resources because they are important components of our national and personal identity.

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Front cover: View of Telaquana Mountain from the Telaquana Trail, photo by Samson Ferreira, NPS; Sophie Balluta in 1939 with Andrew and Jimmy Balluta at Pete Delkittie's fishcamp on the Newhalen River, NPS photo H-25, courtesy of Agnes Cusma. Digital effects: Dixon Jones, UAF Rasmuson Library Graphics.
Back cover: Andrew Balluta photo by Alan Boraas.

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2008

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Fig. 0-a. *Andrew Balluta at* Qizhjeh *(24-Q, Kijik village) with* K'unust'in *(47-K', Kijik Mountain) in the background in June of 2008.* PHOTO BY KAREN STICKMAN.

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Symbols and Abbreviations

¶	paragraph break
<..>	audio segment added after the initial recording
[...]	word added that was not recorded
1:31	numbers indicating minutes & seconds in the audio file
*	note in text
9 pt. line	word-for-word English translation
/	free English translation of Dena'ina sentence

emph.	emphatic particle (really, quite, surely etc.)
evid.	evidential particle (perhaps, seemingly, maybe etc.)
f.s.	false start (incomplete word, replaced by an altered word)
opt.	optative particle (ought to, might, intending)
pl.	plural
ques.	question word or question particle
sg.	singular
sth.	something
AB	Andrew Balluta
JK	James Kari
LACL	Lake Clark National Park and Preserve
NPS	National Park Service

Foreword

by Karen Evanoff-Stickman
Cultural Anthropologist, Lake Clark National Park and Preserve

The spirit of these verbal essays by Andrew Balluta illuminates a way of life that has sustained the Dena'ina people for millennia. There is no better way to tell that story than in the Dena'ina language as in this book. One common thread in the stories is the connection between human beings and the land, portraying a deep meaning and respect for all living things. Andrew has carried these traditional Dena'ina values and passed on this knowledge. As a young girl I watched Andrew take the lead at many of the potlatches and community gatherings in Nondalton. At memorial potlatches he advised what the role of each clan was, how gifts would be distributed, and the importance of doing things the right way–the Dena'ina way. Andrew continues today to use the Dena'ina traditions to guide his leadership. I have observed Andrew as he tirelessly shares his knowledge of Dena'ina language and traditions to non-Native people. Andrew has built paths between these two worlds.

In June of 2008 we traveled to the historic site of Kijik on a project to locate grave sites. Andrew was one of the Elders who came with us, and we camped for three days. Andrew provided the blessing for the grave site area, he told traditional stories, and he gave practical camp advice. Andrew also carefully observed as the latest technical equipment was being explained and demonstrated. He gave support for this forensic work by his presence and willingness to be there.

I have had the honor of working with Andrew for over ten years on various Dena'ina cultural projects. Andrew emphasizes the importance of listening, of preserving the details of Dena'ina culture by writing down the factual information and of capturing accurate meanings for Dena'ina concepts. At times Andrew says "I am not sure I should talk about this. It may not be right to talk about this." He is always aware of what should be said and what should not be said according to Dena'ina traditions.

In *Shtutda'ina Da'a Sheł Qudeł–My Forefathers are Still Walking with Me,* Andrew shares some of his vast knowledge as he speaks precisely to us in the Dena'ina language. He is passing on the true wisdom of our ancestors. Andrew's hope is that younger generations will learn some things from this book to pass on to their children. As an Elder

and leader of the Dena'ina people, Andrew Balluta's contributions to the preservation of Dena'ina culture have been invaluable. The Dena'ina people also acknowledge and appreciate Jim Kari for his dedication to preserving the Dena'ina language.

Fig 0-b. *Andrew Balluta giving the Orthodox blessing in June 2008 at the remains of the Kjik Russian Orthodox chapel, The Precious and Life-Giving Cross, built in 1889 (Znamenski 2003:4).*
PHOTO BY KAREN STICKMAN.

Preface

by James Kari

Andrew Balluta and I began this book in the summer of 2003. At the Dena'ina Language Institute in Soldotna he told me about the stroke he had had that winter, that he still had his language, and that we should get on with our Dena'ina language work.

Andrew Balluta received considerable advice and training from the Dena'ina elders since he was a young boy. For his adult life Andrew Balluta has been a scholar and interlocutor on all matters pertaining to Dena'ina. He has welcomed managers, researchers, and visitors to this spectaularly beautiful portion of Dena'ina Country in the Southern Alaska Range that is now within Lake Clark National Park and Preserve. He has been the facilitator at countless events, meetings and discussions in the communities surrounding the park. As a park ranger he participated in reconnaissance and law enforcement on the park lands. Between 1984 and 1992 Andrew collaborated with the late Linda Ellanna on a major book, *Nuvendaltin Quht'ana, the People of Nondalton* (1992). He has done work on kinship and photo identification, place names, land use, trail systems, site locations, archaeology. and studies of animals, fish and material culture. With Albert Wassillie he contributed the Dena'ina translations for a large body of unpublished narratives (see Ellanna 1986, Appendix 3). Andrew was one of the most prolific contributors to *Dena'ina Topical Dictionary* (Kari 2007), and he was the translator of the 1954 recording of songs by John Coray (Coray 2007). In fact, it will be a large task to specify all of Andrew Balluta's works and to assemble the archival materials.

The essays in this book are a small sample of the great range of Dena'ina topics that Andrew has reflected upon over the years. These are termed "verbal essays" because the texts have been selected, reviewed, and ordered in the manner of written essays. Some texts are spontaneous recordings produced without additional changes. Others have been revised, amplified and reordered during the review of the audio and text. Two narratives are rare recordings of Nondalton Chief Gabriel Trefon made in 1961 with commentary by Balluta. The topics include discussions of Dena'ina religious beliefs and values, of geography and travel, of animal and fish behavior, of technical skills such as butchering and food preparation, as well as some historical events and *sutdu (*or legends).

Acknowledgments

by James Kari

Foremost I thank Andrew Balluta. I truly enjoy discussing with him the fine points of Dena'ina vocabulary, grammar, skills, literature, or values. His long-term commitment to Dena'ina information and records is appreciated by everyrone who knows him. I also would like to thank Andrew Balluta's family, especially his wife Elena and his children, Ralph and Marilyn, for helping us to coordinate work for this book. I acknowledge with thanks Jeanne Schaaf, Culture Resource Director at Lake Clark National Park and Preserve. Jeanne has been the key agency person for this book and for many other research and publication projects for over ten years. (For an overview of recent research projects at LACL see Gaul 2007:16-20.) Lake Clark National Park staff-members, Karen Stickman and John Branson have made many contributions to the the texts and photos for the book. I thank Olga Lovick, Siri Tuttle and Tom Alton of the Alaska Native Language Center, Jessica Hay of LACL, and Rachel Mason of NPS, for their help with proofreading and editing. Dixon Jones has been of great help with formatting of the final book. I thank Jon Ross of Alaska Native Heritage Center for the help with some of the travel expenses for work on the book. Funding for the development of this book during 2006–2008 was from a contract to James Kari from National Park Service, no. R9855070058. Portions of the work for this book were funded through a previous contract during 2004–2006 from National Park Service, no. R9855050074.

Andrew Balluta's Roots

by John Branson
Historian, Lake Clark National Park & Preserve

Andrew Balluta has been a leading figure in the preservation of Lake Clark (or Inland) Dena'ina language, history and culture for the past twenty five years. In the 1980s, in the early years of Lake Clark National Park and Preserve, Andrew was the first local-hire ranger, and he worked closely with park managers, anthropologists, historians and others to inform them about the Lake Clark area's diverse human and natural resources. Since he left the National Park Service in the late 1980s, Balluta has continued his commitment to preserving his culture, by working with linguist Dr. Jim Kari and others in documenting Dena'ina language, place names, trails and history.

A sketch of Andrew Balluta's parents and grandparents offer insights into the kind of people that made him the fine man that he is, and endowed him with an inquiring mind for his language and culture. Andrew is one of those rare individuals who is bilingual in tongue and thought. Balluta's father, Anton Balluta (1905–1937), was born at *Ch'qułch'ishtnu* village [50-Ch'] near Telaquana Lake in 1905. Anton was a Dena'ina hunter, trapper, big game guide, and commercial fisherman who spent most of his short life on Lake Clark. As the son of Andrew and Daria Koktelash Balluta, he was descended from the Kijik, Telaquana, and Mulchatna villages (Ellanna and Balluta 1992:178; see also Figures 0-d, 15-a).

When Anton Balluta was a young man his family moved to Lake Clark where he lived with his aunt, Christina, who was married to Brown Carlson (1878–1975) of Portage Creek, a small mining camp on Lake Clark. Prospectors taught Anton to read and write, and as such he was probably one of the first Lake Clark Dena'ina to become literate in English (Sophie Austin, Andrew Balluta and Macy Hobson, interview, 2-21-85).

In 1927, Anton Balluta married Sophie Hobson (1910–2003) who had been born on the Stony River, and had moved to Old Nondalton with her family in 1915. During the winter the Balluta family stayed at *Nan Qelah* [16-NQ, Miller Creek] and lived off the country—hunting, ice fishing, and trapping. During the early summer, Balluta commercial fished for salmon at the Kvichak River canneries on Bristol Bay. Andrew was born in 1930. In 1933, Anton Balluta kept a diary during spring beaver trapping season

on the Chulitna River and while he was commercial fishing at Diamond J cannery on the Kvichak (Branson 2007:150-153).

In 1937, Anton Balluta died from post-operative complications of an appendectomy. While recuperating, he fell on the ice at his Lake Clark home, rupturing his incision, and he was unable to receive medical attention before an infection caused his death. Balluta was survived by his wife, Sophie, and six young children, including his seven year-old son Andrew.

Sophie Hobson Balluta was a very intelligent, high-spirited lady who was imbued with a ready smile and a strong work ethic. As a young widow with six children, in a time before any social safety net, she amply demonstrated her resourcefulness and mettle by hauling mail by dog sled, by hunting, trapping, and subsistence fishing. Sophie Balluta also cut firewood for the Nondalton School and worked at Charley Denison's sawmill at Tanalian Point to sustain her family during the 1940s (Ellanna and Balluta 1992:186-188). In the 1980s Sophie shared her considerable knowledge about the Lake Clark

Fig. 0-c. *Jack Hobson and Tatiana Konstantinovna Hobson in the early 1930s.*
NPS PHOTO H-444, COURTESY OF THE SOPHIE AUSTIN COLLECTION

Dena'ina with National Park Service managers and researchers, and she worked tirelessly with Andrew and anthropologist, Linda J. Ellanna, on their 1992 book, *The People of Nondalton*.

Sophie's mother was Tatiana Konstantinovna from the Stony River Dena'ina band. She was born in 1875 and passed away in Nondalton in 1963. Sophie's father was John Martin Hobson, commonly known as Jack Hobson, who was born in Iowa in 1868 and passed away in Nondalton in 1949. Hobson is considered to be the first Euroamerican to marry into the Inland Dena'ina when he married Tatiana in 1908. Hobson was a prospector, trapper, Bristol Bay cannery man, and sport fishing guide.

Until recently Jack Hobson was thought to have come to Lake Clark in 1902. However, recent research has shown that Hobson was on Cook Inlet in 1897. Explorer Hugh Rodman's diary documents several encounters with Hobson in July 1897 at Kamishak Bay, Iliamna Bay, and Homer. Hobson told Rodman he had not tasted fresh fruit in five years which suggests he might have been in Alaska Territory since 1892 (Rodman Diary:7-5-1897, 8-14-1897, 8-22-1897). By the first years of the twentieth century Hobson became a liaison with the Lake Clark Dena'ina and cannery managers by helping his Dena'ina friends obtain jobs in the fishing industry (Ellanna and Balluta 1992:238,239,260). Jack Hobson seemed to have a way with language. He understood considerable Dena'ina and Russian. Hobson had a profound influence on the Lake Clark Dena'ina as they transitioned into the twentieth century, and they greatly influenced him by rounding off some of his apparent sharp edges (Ellanna and Balluta 1992:234).

Thus it seems that Andrew Balluta's impressive technical skills and knowledge of the country as well as his facility in both Dena'ina and English are inherited from his father, Anton, from his multi-talented mother, Sophie, as well as from her father, Jack Hobson.

Chaq'ah Tugget [42-ChT] is a small bay on the north side of Lake Clark that faces east and was the home of Andrew Balluta's family probably from the early 1930s until the elderly Sophie Austin moved to Nondalton in the late 1980s to be closer to her sons Andrew, Jimmy and Philip. *Chaq'ah Tugget* is about four miles west of the Kijik River mouth. Therefore the Ballutas have been the last Lake Clark Dena'ina family to reside in the immediate area of historic Kijik village.

It is thought that Anton Balluta built a cabin for his family in about 1932 at the trail head at the shortest route from Lake Clark to *K'q'uya Vena,* [31-K'V, Kijik Lake]. Prior to this time, in the 1920s Singa Kankanton of Kijik had built a cabin here, and he verbally willed it to Anton Balluta.

Also of note: Kijik Lake has long attracted the attention of Bristol Bay people as it figures in the oral history story about the Kijik War (which might better be termed, "the foiled Eskimo raid on Kijik", J. Kari, p.c.). *Chaq'ah Tugget* means "one is kept in the corner." This refers to one event during the prehistoric Kijik War when a Yup'ik warrior who was watching the raiding party's boats, is captured by the Dena'ina at *Chaq'ah Tugget*. He was told to return to his people, and should they come back again for battle to bring more people. Instead, the Yup'ik man said he wanted to remain with the Lake Clark Dena'ina, "I'll sit in the corner and I'll do what you want me to do." According to Andrew Balluta, he later returned to his people. Therefore this place name commemorates this event.

Fig 0-d. *Anton Balluta in about 1934 getting into his baidarka on the Chulitna River. This famous photo was taken by Pete Trefon using Anton's 30 mm Kodak camera. Andrew has this camera to this day.* NPS PHOTO H-92, COURTESY OF ANDREW BALLUTA.

Tributes to Andrew Balluta from Friends and Colleagues

Andrew and I shared many experiences at Lake Clark and today these are treasured memories. During the summer of 1979, the first year of National Park Service presence at Lake Clark National Park and Preserve, Stu Coleman served as the onsite ranger at Port Alsworth. His job was to learn this new NPS area and its people. In one of his first reports, he said that we should meet Sophie Austin and her son Andrew Balluta.

Sophie, who passed away in 2003, was an exceptional person. Also I was immediately impressed by Andrew's self-effacing intelligence. Andrew began work as a park ranger during the summer of 1983. With his lifelong experience in the Nondalton and Lake Clark area, his Native traditions, his skills as a professional hunting guide, and personal integrity and intellect, he was an invaluable employee. We became close friends. The experiences mentioned are too many to recount here. The following are just a few:

On a winter snow machine trip up the lake, Andrew and I stopped to visit Jay and Bella Hammond. Bella's warm sourdough rolls and Jay's stories were welcomed. Afterwards, on this early winter evening we returned to Sophie Austin's home where the entire family was gathered. Andrew invited me to join the group. I hesitated and said that I'd just return to Port Alsworth and let him enjoy the evening with his family. He said; "C'mon in, you're almost an Indian." We had a wonderful time.

On another occasion, we were flying the park Super-Cub on a late winter survey of the Mulchatna caribou herd. As we were flying to and from the herd, I asked if he would teach me the various wildlife tracks we were seeing on this low altitude flight. Without hesitation, Andrew started pointing out caribou, moose, wolf, squirrel, ptarmigan, snowshoe hare, otter, and other tracks in the snow. He has an incredible understanding of wildlife habits and can spot the various species from the air. Andrew's willingness to share his knowledge was a true asset to the training of old and new park staff.

Lastly, after a long period of working with Dr. Linda Ellanna the ethnography of Nondalton was completed in 1992. Andrew and the late Albert Wassillie were particularly helpful because they were able to translate the Dena'ina language to English and vice-versa. Gratification for this strenuous effort came when the book *Nuvendaltin Ht'ana:*

The People of Nondalton was presented to the Nondalton people. Copies were given to each family, lunch was served in the school, smiles were on the faces of all.

We now live far apart. My fond memories of Andrew and his family will, however, last a lifetime.

—Paul Haertel
Superindendent, Lake Clark National Park and Preserve, 1981–1991

I met Andrew in 1983–1984 while I was assigned at the Federal Law Enforcement Training Center at Brunswick, Georgia. Andrew was attending the basic law enforcement program. Since Andrew had little formal education, the course was to be a great challenge to him. I made a point of sitting next to him during the exams. He had some difficulty with unique phrases used in law enforcement such as "probable cause," and "reasonable suspicion." Andrew made it through the first three exams. When the time came for his final, I was away on official travel. I met with Andrew when I got back to Georgia. He told me that he'd gotten his highest grade on the final. Andrew joked, "I'd have done a lot better on these other tests if you hadn't been here to help me."

After I arrived in Port Alsworth as park superintendent in the summer of 1987, I spent

Fig. 0-e. *Andrew Balluta in 1988 on patrol as Park Ranger.* NPS PHOTO BY ANDY HUTCHINSON.

several memorable days with Andrew. We would take the Zodiac out to check around the lake. Andrew pointed out places to me in the Lake Clark area where he had taken various game animals including sheep, bear, and moose. He also showed me where his mother ran her dog sled and delivered mail. He would always point out the various plants and their local usage.

One day Andrew and I were up near the head of Lake Clark. The water was crystal clear, the sky had a few fluffy clouds and not a wisp of wind. Andrew was running the outboard on the Zodiac inflatable raft, and I was perched in the bow. We passed over a few leaves floating on the lake. I could not determine if they were floating or airborne. I started to duck down as we neared a leaf on the surface. The visibility was such that it was difficult to make out the shoreline due to the reflection. Andrew stopped the boat, had a good laugh and gave me the Dena'ina word for the phenomenon [AB: *tahyiga tuk'uljayi,* intense reflection on calm water]. He said that a local legends tell of a person losing his mind when confronting such a situation in his one-man bidarka.

I have the feeling that Andrew is the type of person that everyone likes but nobody knows. Now in this book we can learn directly from Andrew as he describes the Dena'ina natural world and beliefs. This is a unique accomplishment.

—Andrew Hutchinson
Superintendent, Lake Clark National Park and Preserve, 1987–1991

In 1983, Andrew Balluta became the first local-hire resident to work as a park ranger for Lake Clark National Park and Preserve. He has continued to be involved with the National Park Service in a variety of capacities, contributing his time and extensive knowledge of the Lake Clark and Iliamna region.

Andrew is recognized as a Dena'ina cultural expert. His early education was based on the annual cycle of his family moving through the seasons to hunt, trap, and fish, or to gather berries and other resources. As a young man Andrew worked as a commercial fisherman, an assistant big game guide, and served as the village safety officer in Nondalton. As an elder, Andrew is known as a steward of Dena'ina language and culture, and he is committed to educating Dena'ina youth about their cultural heritage and traditional lifeways.

When Andrew began serving as a park ranger at Port Alsworth in 1983, he was a well-known and respected Nondalton elder. Andrew's contributions came at an important time for the newly established national park. Anti-NPS sentiment in the aftermath of the 1980 Alaska National Interest Lands Conservation Act ran high in many parts of Alaska. Many local residents of the Lake Clark region were not certain what affect this park would have on their traditional way of life. For the next six years Andrew worked full-time doing a

Fig 0-f. *Sophie Balluta in 1939 with Andrew and Jimmy Balluta at Pete Delkittie's fishcamp on the Newhalen River.* NPS PHOTO H-25, COURTESY OF AGNES CUSMA.

variety of park ranger tasks. Most importantly, he was a critical link between the National Park Service and local residents of the region. Not only did he help educate local residents about the park's role in protecting the natural and cultural resources that are important to area residents. He also educated Park Service employees about how local people traditionally use and continue to rely on the park's resources for their subsistence needs.

Andrew is a strikingly handsome, silver-haired elder. He has an unimposing manner, and he is very comfortable to be around. When he speaks, people tend to listen. I used to enjoy watching how our staff as well as visitors would be drawn to him, asking him questions, and listening intently to what he has to say. Always respectful, always thoughtful, he would speak with you - not to or at you. He is one of the best low-key educators I have ever known.

In those years after ANILCA, park headquarters were humble affairs and the number of park employees was small. The staff needed to have many skills and had to serve in different roles. In addition to his extensive local knowledge of the region, Andrew had a stellar reputation for having a cast iron stomach. We would fly twisting and turning and circling on our wildlife surveys for hours on end. He would be right there with me the whole time recording data sheets, marking maps and making observations. He would never miss a beat. Andrew spent many hours assisting with aerial wildlife surveys for bear, sheep, moose, caribou, wolf, wolverines and raptors over the landscape that he once traveled by dog team, boat and on foot.

In 1992 Andrew co-authored with University of Alaska anthropologist, Linda Ellanna, to write a comprehensive ethnography of the Dena'ina people of Nondalton. *Nuvendaltin Quht'ana: The People of Nondalton* is recognized as a definitive record of historic and contemporary Dena'ina culture.The breadth and scope of this important ethnography could not have been accomplished without the detailed involvement and coordination of Andrew with many village elders and the Traditional Tribal Councils associated with this research. As a trusted local Native elder, he opened doors that would have been closed to anyone else. The marrying of Native subsistence and cultural use to the national park idea is one of the outstanding features in the story of Alaska's ANILCA National Parks. One great potential achievement for the National Park Service over next millennium will be to cross cultural boundaries to implement true partnerships with traditional users. Andrew's work has been a meaningful step in that process.

Andrew's commitment to preserving the Dena'ina language and culture and fostering cross-cultural understanding of Dena'ina customs and subsistence traditions are testaments

to his role as a leader and steward for protecting and preserving our cultural and natural heritages. It has been truly an honor to have known and worked with Andrew Balluta.

—Hollis Twitchell
Chief Ranger, Lake Clark National Park and Preserve, 1989–1990
Currently Assistant Manager, Yukon Delta National Wildlife Refuge

The book *Nuvendaltin Quht'ana: The People of Nondalton,* published by the Smithsonian Institution Press in 1992, is an especially well-written and informed ethnography of the Dena'ina people of the Lake Clark Region. One of the authors is the late Linda Ellanna of the University of Alaska Fairbanks. She was one of Alaska's best and most insightful cultural anthropologists and a master of the written word. The other author listed on the book's jacket is Andrew Balluta, the co-author of one of the most elegantly written and informed ethnographies ever completed on an Alaska Native people.

Where did Andrew obtain his scholarly focus? His mother, Sophie Austin, once said that as a child Andrew could not even keep his attention on blueberry picking. If Sophie and her sister did not keep their eye on him he would soon be up a hill or mountain on his own with no apparent purpose but to wander about. I believe those early wanderings were his school room. He learned from the land, the plants, and the animals he encountered on these solitary journeys away from the daily chores of the subsistence lifestyle. He also paid close attention to the elders. He absorbed their knowledge and wisdom and made it his own. I have often thought that if Andrew had been born 200 years ago he would have become a shaman and healer—in short, a traditional Dena'ina scholar.

When he began working with Linda Ellanna on the ethnography of the Lake Clark Dena'ina in 1985, he had a vast store of traditional knowledge he had acquired while living a traditional subsistence lifestyle. He reflected daily on the Dena'ina way of life, and he was always wanting to learn more. Recognizing and honoring Andrew's in-depth command of the Dena'ina language and culture from the start, Linda Ellanna treated Andrew as her scholarly equal and as full-fledged co-researcher.

I met Andrew and Linda in 1986 when I was assigned as the project manager for their Lake Clark ethnographic study. This project was funded to re-connect the parks to the Native Americans who had held these lands dear in their hearts for thousands of years. Because he had so many important ranger duties, Andrew and Linda could only get

together on the weekends to put the final touches on the book. I remember seeing them work together in the Anchorage Regional Office many a time. They would sit before a computer and Linda would do the writing. She would then read back the material to Andrew who would agree or disagree or ask her to add some information he deemed important. At times they would get into heated arguments about some esoteric point about Dena'ina land use or kinship until they found a mutually satisfactory resolution to their dispute. As I overheard these spirited arguments, I realized that Andrew and Linda Ellanna were equals in the editorial process and they treated each other as such.

In 1992 Linda Ellanna and Andrew Balluta proudly brought boxes of their book to the village of Nondalton. It was to be a "book potlatch," one that Andrew had insisted on. Hundreds of people had gathered in the school gym for the event. Andrew then took pride in giving a copy of his and Linda's book to every family present. It was a great day for Andrew; he could now share what he had learned over a lifetime about Dena'ina culture with his own people. As the co-author of *Nuvendaltin Quht'ana: The People of Nondalton* he had been blessed to share this precious knowledge with the new generations just as the elders had shared their knowledge with him several decades earlier.

—Ted Birkedal
Cultural Resources Team, Alaska Regional Office, National Park Service

It was early June, 1984. It was the day Andrew saved fellow ranger Maggie Yurick and himself from a brown bear attack. Maggie and Andrew had just set up a camp at Lachbuna Lake and were reconnoitering the lake inlet area for a river crossing. As Maggie gauged the river, she saw a bear emerge from the vegetation on the other side of the river at a full run, and enter the river and swim toward her. She yelled "bear" at Andrew who was a short distance away. The bear made it to mid-stream before being carried downstream. As it floated past Andrew, he fired a round over the bear's head, thinking that that would notify the bear that they weren't moose calves. The bear exited the river about 100 feet downstream and turned toward them on the gravel bar. The bear continued its advance toward them. They retreated off the riverbank, crossed the slough onto the gravel bar. The bear continued along the riverbank until it reached a point directly across the slough from Maggie and Andrew. When it turned to face them, at

twenty feet, Andrew fired one round from his .357 magnum hitting the bear in the neck, knocking it off its feet. The bear regained its feet and staggered off. Maggie and Andrew retreated to camp and called for assistance. The bear was located and dispatched. Our field necropsy revealed a four-year old female with no cubs and only grass in her belly. Her thin post-hibernation body and persistent intent on closing the gap left no doubt that she was hungry and that Maggie and Andrew were her intended main course. Most likely they would have been were it not for Andrew's marksmanship.

—Andy Van Slyke
Chief Ranger, Lake Clark National Park and Preserve, 1983–1989

Fig 0-g. *The Balluta family's friend and neighbor, the late Gov. Jay S. Hammond and Andrew Balluta in 1994. They were standing near Was Trefon's cabin location at* Nan Qelah *[16-NQ, Miller Creek].* NPS PHOTO BY JOHN BRANSON.

Methods and Format for the *Verbal Essays*

by James Kari

My work with Andrew Balluta dates back twenty-five years. We have worked on a wide range of language and ethnographic topics. In the Dena'ina Audio Collection (DAC, Kari 2004), Andrew is listed as narrator for 48 recordings and as interviewer in at least a dozen others. Some of the most classic recordings in the DAC are with Andrew asking a few questions to a Dena'ina elder in Dena'ina after which he listens to the narrator while offering occasional comments.

For over thirty-five years I have made many recordings with some of the leading Athabascan intellectuals in Alaska. While many of these narratives have been published, the large majority remain as draft manuscripts or as untranscribed recordings. This essay collection by Andrew Balluta is the most advanced text project I have done. I employ various methods to record, transcribe and translate texts, and it is germane to provide some details about the methods and process.

In general, in Alaska Native literature of the past thirty years, technical language on non-fiction topics is quite rare. During 2003 to 2008 as we made the recordings for this book, typically Andrew and I had several working ideas for essays. We wanted to select topics that derive from the advice and training he received from the Dena'ina intelligentsia since he was a young boy. We also wanted to feature technical aspects of Dena'ina culture and environmental knowledge.*

As can be seen in the book, some of the essay-texts are spontaneous recordings produced without additional changes. For some essays Andrew critiqued and amplified a topic from a previous recording; perhaps trading out a single work or adding a phrase.

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* I am also working on a set of Dena'ina narratives for a book *The Ts'enhdghulyał Anthology.* (to appear, 2009). Nondalton and Iliamna Dena'ina elders have a group of stories about warfare and altercations with Eskimos peoples who were located on the upper Alaska Peninsula (Kari 2004, Gaul 2007:33). The hero figure is named *Ts'enhdghulyał.* In perhaps a ten-to-twenty year period the Dena'ina successfully thwarted Eskimo expansion into the upstream drainages. This book will have audio segments from about twelve Dena'ina elders. Andrew Balluta has been the primary narrator and commentator on the sequence of five episodes.

Often I made suggestions on the essay development. We actually took some essays out of the final book line-up, including a 24 min.-long study of Dena'ina onomatopoeia (words that imitate sounds in nature or of animals and humans).

Following a recording session I digitize and rename the primary sound files. File-naming is tricky, especially when the track for the book has come from several separate original tracks. When an essay has been modfied, such as essays 1 and 2, Andrew and I reviewed and edited the sound file, deleting one statement or adding another.

I advocate the use of the sound transcription feature of the program *WordPerfect* (which is mainly used in legal and medical transcription). With the *WordPerfect* transcription feature, one can monitor and loop back through the audio track while one is typing. When a file is saved and later retrieved, everything comes up quickly with a sound icon in that file. File-management for audio and text can be very complex, and it is not efficient to work with two programs (a word processor and a separate sound file). I do an initial transcription of a text in short sessions, so as not to get too fatigued (usually about 30 minutes). In the first or second pass through a text I focus on the Dena'ina. In later passes I translate the English and modify the Dena'ina. I put in marks for words we will need to check in a future proofreading session. When Andrew and I reviewed a batch of texts, we used the *WordPerfect* transcriber. In recent years we even have worked on the book "on the road. " This takes careful preparation to have files cued up for review on a laptop computer. When we proofread we can listen to a text in its entirety, or jump to a series of segments that we need to clarify. The proofreading process is greatly facilitated by the *WordPerfect* transcriber, due to the ease of file retrieval and the ways in which precise segments can be isolated and checked. Andrew is strongly grounded in spoken Dena'ina and he prefers listening to his language rather than reading it. Also Andrew's eyesight has been declining during the past five years. Thus I would read to him selections of the the Dena'ina and English. I estimate that most of the essays went through eight or ten drafts that had been advanced in small ways. This is the most refined collection of texts that I have edited. However it does seem that one can get better at this most labor-intensive process. One can one surround oneself with the language and its nuances (with the digital audio and headphones), and several tasks can be combined (text devleopment and vocabulary work).

The book is similar in format to the texts by Walter Johnson (2003); i.e. a three-line format with a CD with audio files for all of the texts. I tried a new technique for this book that was a huge acceleration for the project. I put the Dena'ina and English into the layout

program *InDesign.* I did middle 9-point word-for-word line in *InDesign.* This combined what were several distinct stages for the Johnson book. I did the word-for-word line quickly and without problems with word alignment. For future dictionary work, I then save the latest version of each text in *WordPerfect* (rtf).

Notes on the Format

The stories are presented in a three-line format. This format facilitates close study of Dena'ina words and word order. The first line is a Dena'ina sentence or phrase. The second line–in 9 pt. type–is a word-by-word translation of the Dena'ina sentence. The third line is a translation of the phrase in regular English phrasing. All twenty-two stories in the book have audio files on an audio CD. As an example, here are the first three lines of the first essay in the book. This is the first thirteen seconds of the Track *01deggech.mp3*:

Shtutda'ina Tsaynen shughu qeveł yagheli qighila hdi
my forefathers 'Tsay-land' emph. with them good it was and
/For my forefathers the 'Tsay-land' [1-Ts] was a really good area and

yeh shtunqedał ha tqut'ih.
there they hunted and they did customarily
/there they used to go hunting and they did that customarily.

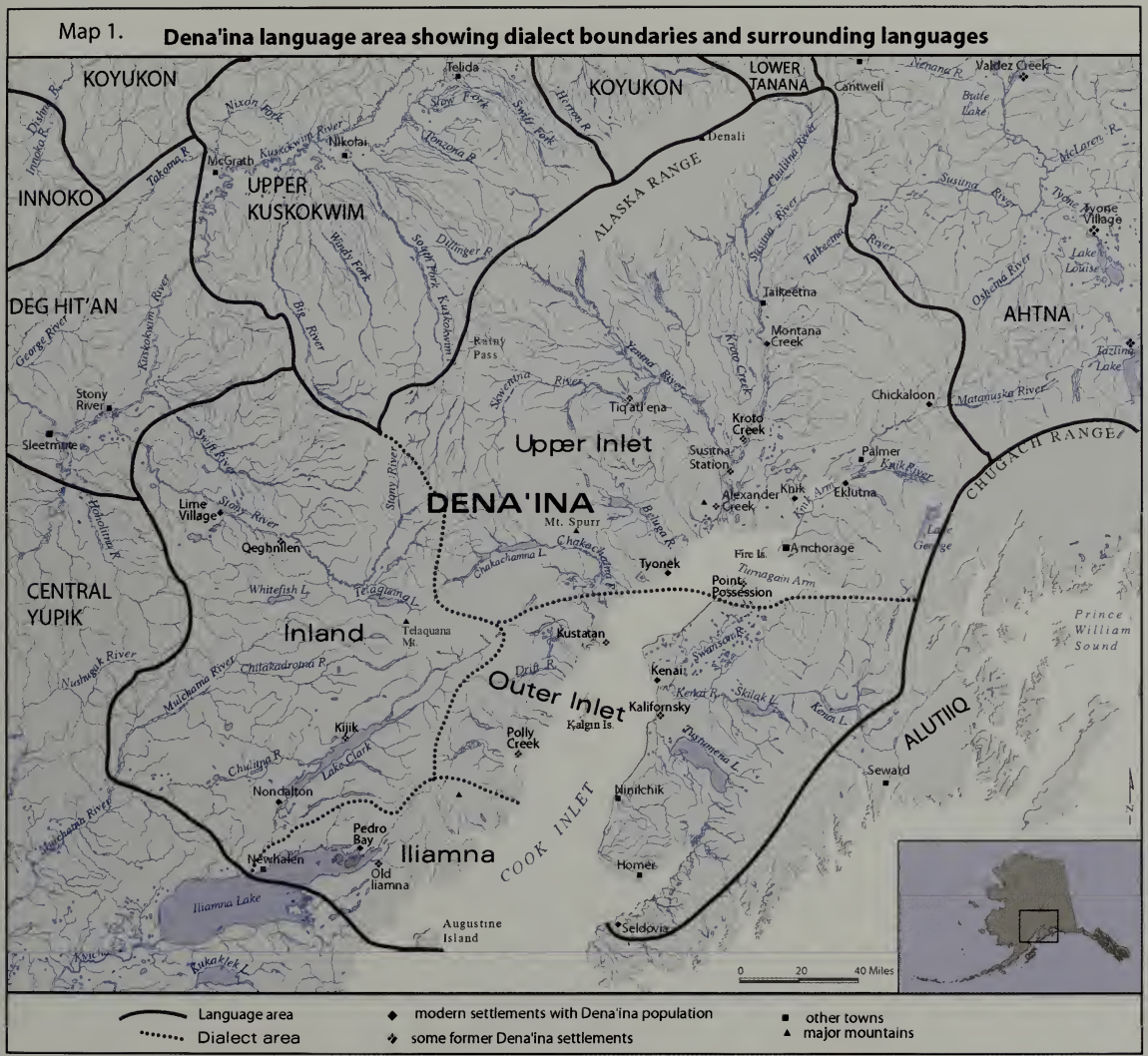
Q'u yada naqeli teh yeh iqu l'ihi.
just what falltime during there for is obtained
/Just for what can be obtained there in the fall time.

When you play this file on a computer or CD player, you can listen to and study these lines in several ways. You can play the entire track, or you can pause the file after a few seconds and then read or practice what you have heard. In programs such as *Audacity, Sound Forge,* or *Cool Edit,* you have other ways to replay short sections of sound, such as one word or phrase or a sentence. Also some avid learners of Dena'ina have been putting these files onto their *Ipods*. In sum, the audio files with the essays make this collection accessible and useful to a wide audience, from language learners to linguists engaged in technical studies, to persons with various interests in Dena'ina culture and literature.

Words between angled brackets <...> are segments that were added by Andrew Balluta after the initial recording session. On occasion there is a word or phrase in square brackets [...] that Andrew added but that is not on the audio file. We have made careful note of "false starts", which are abbreviated as f.s. These are incomplete words that are started and then altered or revised in the next word or two of the sentence. In fact, this collection appears to be one of the most thorough records of false starts for an Athabascan narrative collection. Some readers may find these false starts to be of interest. Place names are numbered and translated within single qoutes (see Table 1 and Maps 2 & 3).

Fig. 0-h *James Kari and Andrew Balluta working at the Lake Clark National Park office in Anchorage in May 2008.* PHOTO BY KAREN STICKMAN.

Index Maps and Dena'ina Place Names Cited



Base map by Barbara Bundy of Lake Clark National Park and Preserve; map text by James Kari.

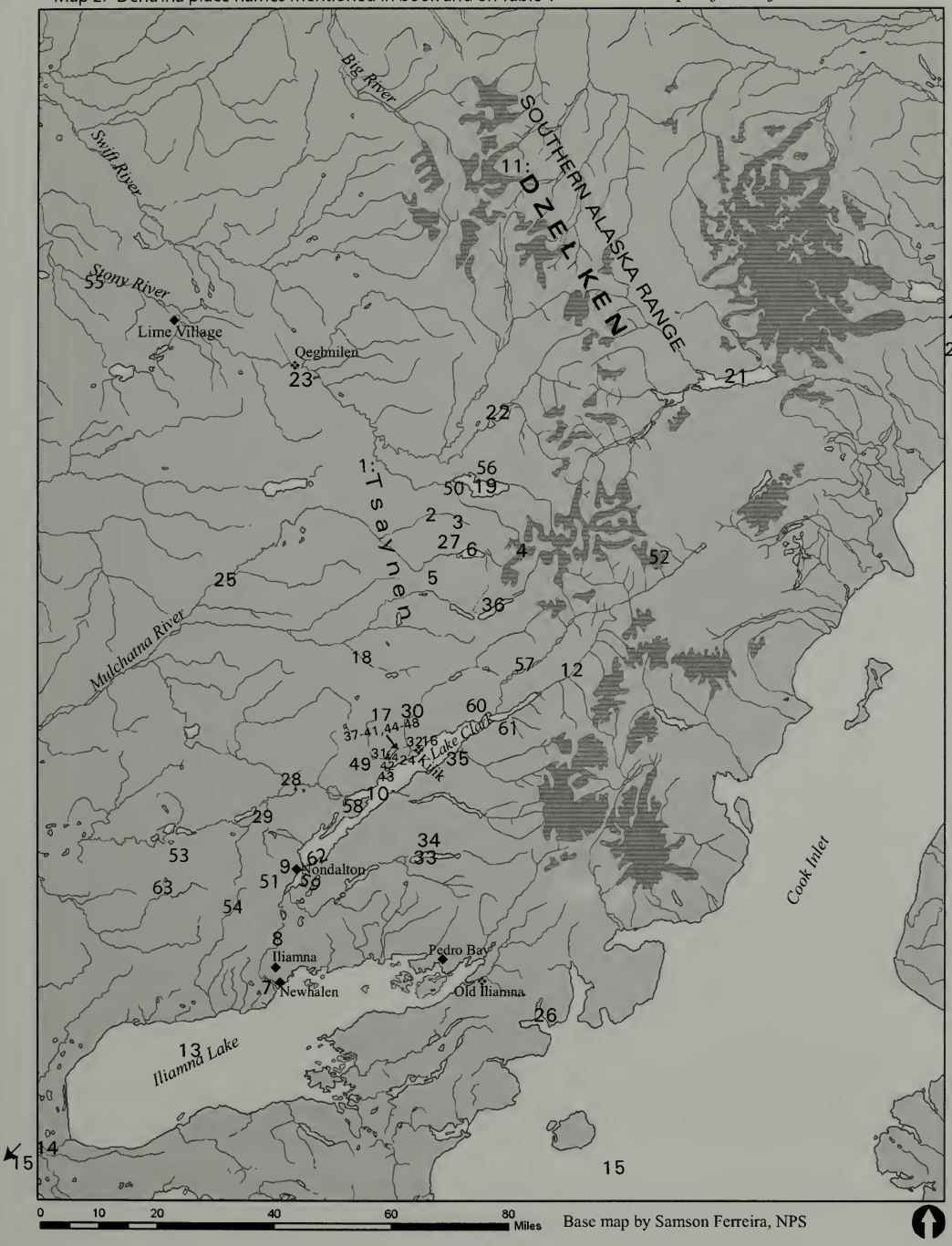
Map 1 *The Dena'ina language area includes Cook Inlet Basin and to the west, the Lakes Clark and Iliamna, and the Mulchatna and Stony River drainages which head in the Southern Alaska Range. With its resources and its landscape Dena'ina is one of the world's most spectacularly beautiful indigenous language areas.*

Table 1. Table of Dena'ina Place Names

Dena'ina place names are numbered in the order that they appear in the book. In the texts we refer to a name by a number and initials of the Dena'ina name. Refer back to this chart for the place names and translations, and to track the locations on Maps 2, 3, and 5.

number	*Dena'ina name*	*translation*	*location/referent*
1-Ts	Tsaynen, Htsaynenq'	'tsay-land'	upper Stony-Mulchatna Uplands
2-Tl'	Tl'uhdalzhegh	'forked headwaters'	Summit Creek
3-Q'	Q'eteni	'the one with trail on it'	ridge W of Telaquana Mt
4-ND	Nduk'eyux Dghil'u	'game enters mountain'	Telaquana Mt
5-K'K	K'a Ka'a	'big inner area'	valley on upper Chilikadrotna River
6-VV	Vandaztun Vena, Vanch'daztun Vena	'animal hair lake'	Turquoise Lake
7-HH	Hutał Hnidenghi'iy	'flat rock that is embedded'	rock on lower Newhalen River
8-NV	Nughiltnu, Nughil Vetnu	'current flows down river'	Newhalen River
9-N	Nundaltin, Nundaltin Vena, Nuvendaltun	'lake extends across (lake)'	Nondalton; Sixmile Lake
10-QV	Qizhjeh Vena	'people gathered lake'	Lake Clark
11-DzK	Dzeł Ken	'mountain base'	Southern Alaska Range
12-Ch	Chuqutenghehtnu	'by the cache trail river'	Chokotonk River
13-NV	Nila Vena, Nilan Vena	'islands lake'	Iliamna Lake
14-NVQ'	Nila Vena Q'estsiq'	'islands lake outlet stream'	Kvichak River
15-N	Nuti	'saltwater'	Pacific Ocean
16-NQ	Nan Qelah	'moss there is'	Miller Cabin
17-TT	Tuvughna Ten	'Tyonek people's trail'	"SOB Canyon" basin & trail N of Kijik River
18-K'	K'ilghech'	'gap'	basin S of College Creek

Map 2. Dena'ina place names mentioned in book and on Table 1



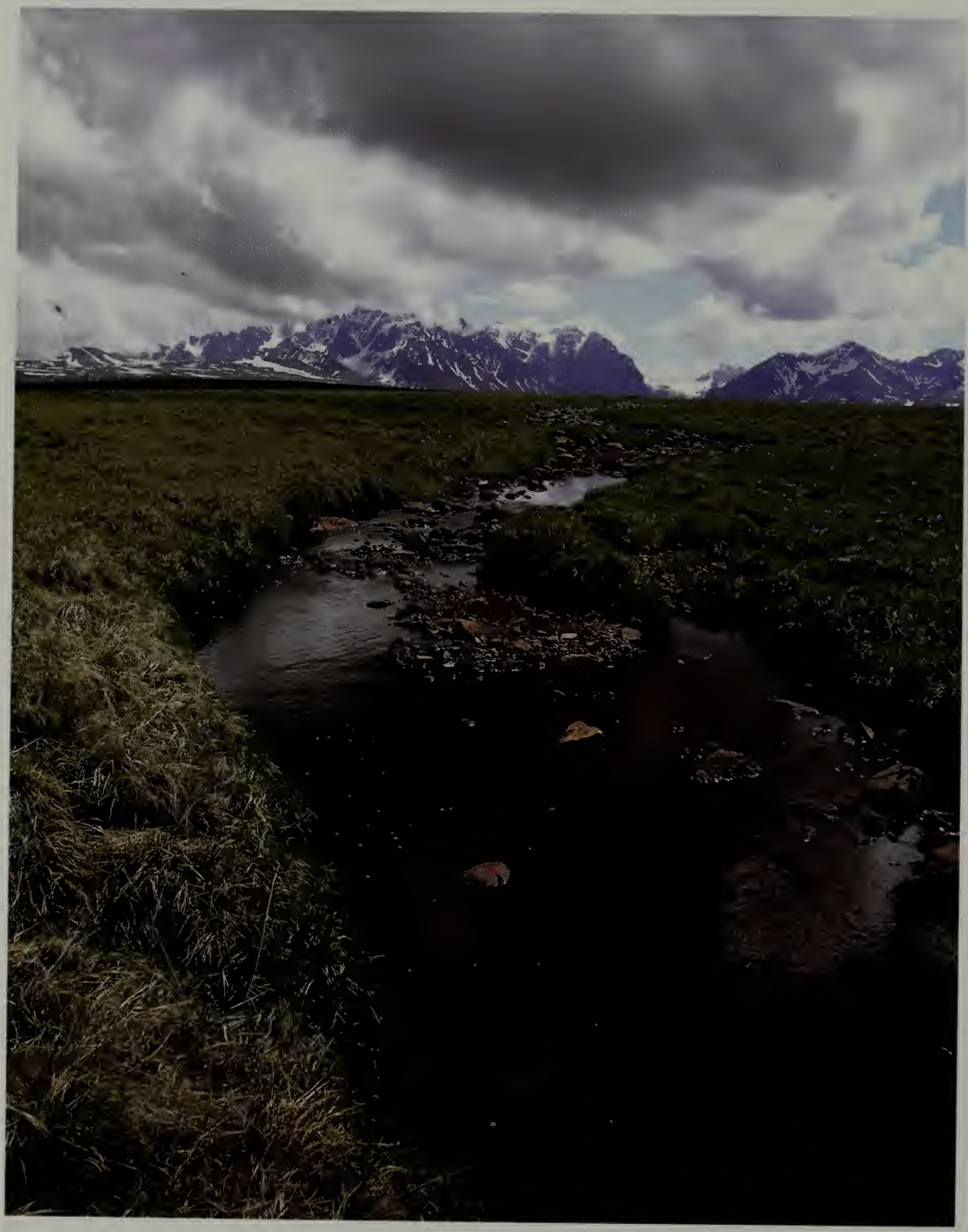
number	*Dena'ina name*	*translation*	*location/referent*
19-DV	Dilah Vena	'fish run in lake'	Telaquana Lake
20-T	Tuvughnen	'beach land'	Tyonek
21-Ch'V	Ch'akaja Vena	'tail comes out lake'	Chakachamna Lake
22-VV	Vatutnutl'ech'a Vena	'black water in it lake'	Two Lakes
23-Q	Qeghnilen	'current flows through'	"Canyon" village, Qeghnilen
24-Q	Qizhjeh	'they gathered'	Kijik village
25-V	Vałts'atnaq'	'vałts'at river'	Mulchatna River
26-NV	Nuti Vunu	'saltwater shore'	Iliamna Bay area
27-QA	Qałnigi Aqenlchix	'rock that structure is built against'	rock W of Turqouise Lake
28-VDD	Venq' Dełtihi Dghili	'mountain with pond'	mt N of Chulitna River near Koktsetna R mouth
29-Ch'	Ch'alitnu	'current flows out river'	Chulitna River
30-Ch'	Ch'ak'dałtnu	'things come out river'	Kijik River
31-K'V	T'q'uya Vena, K'q'uya Vena	'sockeye lake'	Kijik Lake
32-Q	Qil'ihtnu	'evil stream'	stream NE of Kijik site
33-TV	Taz'in Vena	'fishtrap lake'	Tazimna Lake
34-S	Satał'iy	'one that is leaning'	mountain N of upper Tazimna Lake
35-Q'Q	Q'uł Qelaht	'whetstones are place'	bay S of Currant Creek
36-NV	Nił qidlen Vena	'current joins lake'	Twin Lakes
37-V	Vighuzdlen	'current flows along it'	Kijik Lake outlet stream
38-V	Vahniquduni	'one with hole on it'	site on ledge at Kijik Mountain
39-K'T'K'	K'unust'in T'uh K'emeq'	'pond beneath the one that stands apart'	pond below Kijik Mountain
40-DQ	Dghiłdiden Qayeh	'thin one's village'	site on NE shore Kijik Lake
41-V	Vaydink'et'	'it extends to it'	W end of Kijik Lake

Map 3. *Place names along the Telaquana Trail with numbers for some names mentioned in book.*

BASE MAP BY SAMONSON FERRIERA, TEXT BY BARBARA BUNDY AND JAMES KARI, NPS

number	*Dena'ina name*	*translation*	*location/referent*
42-ChT	Chaq'ah Tugget	'one is kept in corner'	bay, Balluta homesite
43-Ts	Tsayeh	'cave'	point S of Chaq'ah Tugget
44-D	Dghilishla	'little mountain'	mountain S of Kijik Lake
45-N	Nit'eha	'one that is flying'	mountain N of Kijik Lake
46-YA	Yuyan Ach'edełt	'where we walk into sky'	pass N of Kijik Lake
47-K'	K'unust'in	'one that stands apart'	Kijik Mountain
48-VI	Veghdeq Idałtin	'pond that is above it'	Miller Lake
49-Q	Qinghuch'unah	'ridge of difficulty'	ridge N of lower Chulitna River
50-Ch'	Ch'qułch'ishtnu	'young willows stream'	site near Telaquana Lake
51-SD	Suy Dnashdlaji	'cooked sand'	"Volcano Mountain"
52-QVŁ	Qizhjeh Vena Łi'a	'people gathered lake glacier'	glacier at Lake Clark Pass
53-QD	Qiyhi Dghil'u	'marmot mountain'	Groundhog Mountain
54-TVTl'	Telaghi Vetnu Tl'ughu	'rainbow trout stream headwaters'	Upper Talarik Creek
55-K'	K'qizaghetnu	'distant river'	Stony River
56-Ch'	Ch'azhiya	'from zhiya'	mountain N of Telaquana Lake
57-ŁQ	Łiq'a Qilanhtnu, Łiq'a Qelahtnu	'salmon exist river'	Tlikakila River
58-Ch'	Ch'alik'el'u	'one that extends at flows out'	Keyes Point
59-K'D	K'denez Dghil'u	'bear tree mountain'	mountain E of Sixmile Lake
60-T	Tits'nadzeni	'one that is steep into water'	mountain W of portage Creek
61-TsK	Ch'kentałqeyi	'we throw a spear'	mountain S of Little Lake Clark
62-N	Niłdink'et'a	'stretched together'	outlet spit of Lake Clark
63-VV	Vak'ent'esi Vena	'in it sth. is fried-lake'	Frying Pan Lake

Fig. 0-1. *View of Sixmile Lake and the village of Nondalton, both called* Nundaltin *or* Nuvendaltin *[9-N] from the summit of the mountain* Suy Dnashdlaji *[51-SD] locally "volcano mountain."* PHOTO BY ERIN MCKITTRICK, WWW.GROUNDTRUTHTREKKING.ORG



PART 1

Essays on Dena'ina Beliefs and Values

Fig. 1-a *View of Telaquana Mountain from the Telaquana Trail. This area is in the heart of the region called* Htsaynen, *[1-Ts], (also* Tsaynen, Htsaynenq', *see Maps 2, 3), a name that inspires special reverence to the Inland Dena'ina. The meaning of the word* tsay *name is not clear; the word evokes and puns upon words 'rock'* tsa, *'first'* htsah, *and 'ancestors,'* ts'itsatna. *The stream is an upper fork of Summit Creek* Tl'uhdalzhegh, *[2-Tl'] flowing from the impressive high alpine ridge called* Q'eteni *[3-Q']. In the distance is Telaquana Mountain* Nduk'eyux Dghil'u *[4-ND, 'game enters mountain']. This area is the location of the* Ch'iduchuq'a *myth, where the game emerged for the Dena'ina people (Ellanna and Balluta 1991:43, Kari 2007:ii).* PHOTO BY SAMSON FERREIRA, NPS.

1
Deggech' Huyeshyu Da
When I Went Up into the High Country

Recorded as separate segments on Oct. 25, 2007 on Ti4496, and revised and reorder on Nov. 27, 2007 on Ti4521 and on April 24, 2008 on Ti 4522.
01-deggech.mp3; 0:52 sec.

"This is how I feel when walking alone through there alone.
Like all my forefathers are walking with me."

Shtutda'ina Tsaynen shughu qeveł yagheli qighila hdi
my forefathers 'Tsay-land' emph. with them good it was and
/For my forefathers the 'Tsay-land' [1-Ts] was a really good area and

yeh shtunqedał ha tqut'ih.
there they hunted and they did customarily
/there they used to go hunting and they did that customarily.

Q'u yada naqeli teh yeh iqu l'ihi.
just what falltime during there for is obtained
/Just for what can be obtained there in the fall time.

K'a Ka'a
inner big
/At 'big inner area'[5-K'K],

yi k'i qenq'a qighila ha yi k'i yi k'i qegh neshyu.
there too house was and there too there too by there I arrived
/there also was a house and so I also arrived by there.
:22
Ha iy Deggech' Deggech' huyeshyu.
and it 'high country' 'high country' I ascended
/And there I ascended above, into 'the high country'.

<Shtutda'ina yeh yeh łuhghidił ghu.
my forefathers there there they went about there
</There my forefathers used to walk about there.

Shcheyatda'ina k'i yeh łuhghidił ha.
my grandfathers too there they went about and
/And my grandfathers also had walked about.

Yeh q'u gheli sht'a sheł qinaghlnik qughesht'a yeh huyeshyu shi k'i.
there then truly just with me is happiness truly there I went up I too
/There truly I am just so happy as I ascend there, I am.

Shi yan gheshyuł ghu.
I alone I walk along there
/As I walk along alone there.
:29
Vanch'daztun Vena tustighitun yeh k'i tusgheshyu.
animal hair lake pass trail is there too I go through pass
/The pass trail goes to 'animal hair lake' [6-VV], and I go through the pass there.

Shtutda'ina sheł qudeł.
my fathers with me they are walking
/My fathers are walking along with me.

Qughesht'a sheł qinaghelnik sht'a yeh tusgheshyu.
truly with me is happiness just there I went thorugh pass
/And truly I am just so happy as I went through the pass there.

FIG. 2-A *Pete Koktelash and ten-year old Andrew Balluta on the side of* Qinghuch'unah *'ridge of difficulty,' mountain west of Lake Clark [49-Q] in October of 1940. Andrew's uncle Ralph Balluta was accidendatlly shot, and they were going to the accident site to retreive equipment. Pete Koktelash, was born in 1905 and died in 2002 at age 97. He was Anton Balluta's close friend and Andrew Balluta's uncle and mentor. Pete was born at Telaquana Lake and his father was* Qak'dilyashen, *'the one who pulls up stakes'.* NPS PHOTO H-33, COURTESY OF AGNES CUSMA.

2
Htsast'a Naq'et'na Na'eł Nuhqulnex Ch'a
In the Past Our Elders Used to Tell us Things

First recorded in May, 2006, on Ti4390 and concluded on Augest, 12, 2008 as the final essay for for this book. Andrew Balluta offers some advice for our times. 02-elders.mp3; length 2:10

Htsast'a na'eł nuhqulnex.
in the past to us they told
/In the past they used to tell us things.

Ts'ił nitnahghiłdeł ha ch'q'ayna ina ch'ilan ha.
one place they gathered us and children pl. we are and
/They gathered us in one place, when we were children.

Ha ts'ił nitnahghiłdeł ha,
and one place they gathered us and
/They gathered us in one place and,

q'edna hdi na'eł nuhqulnix.
elders then to us they explain
/the elders then they used to explain things to us.
:19 *They would tell us*:
"Yeghuda q'udi gu en'i ehlanh ha,
reason now here poor you are and
/"There is a reason now if you are poor (struggling) and

"kisht'a nch'u heł k'ghileh shughu q'udi gu hnazehyun da.
much not with you there is not emph. now here you grow up as
/"and that you may not have many things as you grow up here now.

Hin ghu quht'ana t'iłah,
you then adults you become
/"However as you become adults,
:37
"eyehdi heł k'tinult'ah hin k'i.
and then with you many things will be you too
/ "then many things will become available to you.

"Da'a heł nk'etchuh k'i tihnił."
continually with you things will accumulate too you will do
/"You will keep being be able to accumulate things too.

"Yeghuda ch'naqa ghuna k'i yada di iqu qeynizen.
therefore children those too whatever for they disire
/"Therefore those [your] children are going to desire all kinds of things.

"Yi k'i t'anch'q'u qevela'a ełdeł ha k'i t'eh... k'i tihnił."
and too everything hand them you give and too f.s. too you will do
/"And you even may be able to give to them just about everything."

"Yi shughu ch'enelget da q'udi gu.
but emph. we are apprehensive if now here
/"But that is what we are apprehensive of now.
:59
"Ye ghini hq'a'i htunił ha na'a qitusigh gheli ki q'u.
and those lacking will become and to us things will vanish really again then
/"So if such things will be lacking, we will have absolutely nothing again.

"Henda," k'i na'eł hdghinih
perhaps also to us they would say
/ "Perhaps [that will occur], " they would say this to us.

Iy iy q'udi gu q'udi gu yi shughu hteh gheshyuł da
so and now here now here it emph. through I am going when
/So, so now I go through this situation now.

Yi ghu sheł nuhqulnix ghu ghu nch'u ki qadaqevdi'eshnex.
it there with me they told then then not too I did not listen and
/They would tell me this and then I too did not used to listen to them.

Eh hudi q'u shełtun shughu qetnih da vidagheshnih.
and myself just pointless emph. they say when I thought
/I thought to myself that what they were saying was rather pointless.

<Q'udi yi shughu hteh ch'udeł hdi.>
now it emph. through we are going and
</Now we are going through this situation.>
1:26
Yeqech' ghuda łughu dach' dach' heł t'ehtunił na'eł hdghinih ghu.
that way reason evid. thus thus with you it will become to us they said then
/That is the reason this very situation seems to be happening to you, as they had been telling us.

Nch'u qadaqevedi'eshnex ghu.
not I did not listen then
/Although I had not listened to them then.
¶1.34
<Q'udi gu yeghuda shughu yeqech' hteh ch'udeł ha'>
now here reason emph. that way through we are going and
</Now we are going through this situation.>

Nda'ich' duna naq'etna qit'anighizih?
how ques. our elders they knew
/How then did our elders know this?

Yeqech' shughu na'eł nuhqulnix ha t'ehdghinih
that way evid. to us they tell and they said that
/That is just the way like the they used to tell us, as they they said that.
1:50

Htsast'a Dena'ina hghilah ghu,
long ago Dena'ina they were then
/As the Dena'ina were long ago,

q'udi gu yeqech' sht'a nuch'ulyał.
now here that way just we can behave
/now we can behave just in that manner.

Dahdi yaghelisht'a na'eł htut'ał.>
and then really fine for us things will be
/And then things will be just fine for us.>

ends 2:10

"The way we grew up we didn't have much. This is saying prepare yourself for hard times again. Today there's lots of things coming towards us; lots of changes we need to prepare for. Our ancestors thought about this and they know."

FIG. 2-B *Andrew Balluta speaking at a Dena'ina gathering at* Qizhjeh *([24-Q, Kijik] in 2000.*
PHOTO BY KAREN STICKMAN.

3
Shtutda Gabriel Trefon Ghila'en
Gabriel Trefon Was My Uncle

Recorded on Nov 28, 2007, Ti 4521 in two segments.
03-gtintro.mp3, length 3:40

Part 1. Introduction

Gabriel was a good counselor, and he had people that he talked to [in order], to have them listen to him, real carefully. He seemed like he was a man to listen to, more than the other people that would talk to a group of people. But Gabriel had a voice where people would listen to him. More than anybody that I know of. And he was a good counselor. He meant what he said. He proved to people how he can make his living. And he was a good a provider. So he gave that to his own people.

This is one of the stories that's gonna be put in the book, now. Would be, one of Gabriel's. He even said on a tape, he said "Now that it's taped, and people from the outside can listen to it," for what he said.

Part 2. *rec. 11/27/07*

1:38
Ey shtutda Gabriel ghila'en.
that my father G. he was
/That Gabriel was my father (uncle, AB's father's brother).

Sheł nuqulnex dach' hda shughu qut'ana qit'a ha,
with me he told thus then emph. people seem and
/He would tell me thus about how people seem to be and,

ha'it dahdi yagheli da sheł dghinih.
and then good when with me he told
/and then of goodness (good behavior) he would say to me.
1:56

Qighishin gheli qadadeshnex ha t'ighit'a sht'a.
carefully really I listen to and it was so just
/Really carefully I would listen to him, it was just so.

Yeghuda shughu q'udi da q'uyehdi nch'u k'i shenhdelggat hq'u qut'ana eshlan da
therefore emph. now if then not too I have hard time and person I am if
/Therefore at this time I am a person who is not having a hard time,
2:05
Nch'u qadadi'eshnex ha,
not I not listened then
/if I had not listened in that way then,

ha nch'u yeqech' yeqech' shughu sheł dinil da,
and not in this way in this way emph. with me he did not say if
/and if he had not said this to me,

nch'u ideshnili dahdi.
not I would not be then
/I would not be the way I am then.
2:16
Yet q'udi gu qut'an gu eshlanch' k'i nch'u tezghesht'al.
there now here person here as I am too not I would not have become
/Then at this time the person that I am here, I would not have become.

Da'a shenhdelggat ha.
still I would have hard time
/I would continue to be having a hard time.

Yeqech' łughu qut'ana eshlan ha da k'i nch'u ht'itenzgheszil k'i.
in that way evid. person I am and if too not I would not have strived too
/I would not have strived to be the person that I am either.
2:28
Yeghu sheł nuqulnex ghu yegh qighishin qadadgheshnexi ghu.
then to me he told there to him nicely I listened there
/Then I was listening carefully to what he was telling me about.

H'elnex qighishin q'udi gu,
I remember nicely now here
/I remember that well now,

q'u jan gu k'i.
now day here too
/to this day.
2:34
Q'udi gu h'elnex yeghuda shughu shughu dach' da sheł dghinih ha.
now here I recall due to emph. emph. thus then to me he spoke and
/now as I recall this, it was because of what was telling me in this way.
¶
Veł k'eldunteh veł łuheneshyu.
with him sometimes with him I went around
/with him, sometimes I would go around with him.
2:43
Tik'u teh nih k'i veł łuhenshyu.
into the wilds etc. too with him I went
/In the various wild places too I would go around with him.

Ggagga ats'esduh nih k'i.
bear we hunt at night etc. too
/We would stay (hunting) for brown bear at night too.

La'a veł łuhenshyu.
regularly with him I went
/I would go with him regularly.
2:53
Ey da'a yusdi ts'ezduh ha sheł nuqulnex ha ha sheł dghinih.
there still fireside we stay and with me he told and and with me he would say
/We used to stay by the fire and he would tell and say things to me.

Dach' sht'a shughu qut'ana ina hdi niłghuhdetnih ha t'ehdghinih da.
in this way just emph. people pl. then they advise each other and they spoke when
/Thus in this way the people would counsel one another when they spoke.

k'i sheł dghinih.
too with me he said
/He also told me about that.

Q'udi gu jan gu hdi k'i yeh h'elnex.
now here day here then too that I remember
/To this day I still remember that as well.

Ey ghu yeh h'elnex ghu yeghuda shughu q'udi gu hdi,
that then there I remember therefore emph. now here then
/I remember that, and therefore now here at this time then,

shi k'i hdi qut'ana sht'a sht'a qadashdunex ines... ineszih ghu k'i.
I too then people just just he might listen to me f.s. I intend there too
/I too, I intend for some people to listen to me also.

Yada du qadashdunexi da ndida da nt'i.
what ques. he might listen to me if emph. if what
/Should someone listen to me about something.
3:22
¶
Qut'ana niłk'uch' shughu qut'ana ina ch'ilan ch'a.
people differ emph. people pl. we are from
/As people we all differ from one another.

Q'udi gu nch'u k'i qadaniłhdzesniŷ ha,
now here not too they do not listen to one another and
/Now here they do not listen to one another either and,

nch'u k'i yeqech' łughu qut'ana ch'ilan da k'i nch'u dech'iynizen.
not too thus evid. people we are if too not we do not realize
/we do not even realize the kind of people that we are.
ends 3:40

Fig 3-a *Katherine and Gabriel Trefon at their home in Nondalton in the early 1950s. An important new source on Gabriel Trefon's life and character is a film by Ravenmoon and Webb (2007) with extensive commentary by the the late Frank Hill.* NPS PHOTO H-1641, COURTESY OF MARGARET E. JONES.

4
Hutał Hnidenghi'iy
'flat rock that is embedded' (place name)
told by Gabriel Trefon

Recorded by Clark Davis in Nondalton in 1961 on Ti1262. First transcribed by Jim Kari, and translated by Andrew Balluta and Jim Kari and published in Ellanna 1986 (Appendix 3:A8-A11) and in Gaul 2007:15.

The fact that Gabriel Trefon revealed this text and song on Dena'ina sacred matters on the second occasion that he spoke on a tape recorder is one of the remarkable moments in Dena'ina ethnography. The song of this rock with a persona was told to a first-time visitor, a young linguist, Clark Davis. This event established the high standard of cultural annotation that distinguishes the Dena'ina elders of Nondalton.

03-gtrock-abrock.mp3; length 4:14

4a) Gabriel Trefon segment

[Nanutset] q'et'q'u qut'ana qeyghudighiłt'a'i sukdu q'u q'ent'a ha.
before us long ago people that they would use stories then it seems and
/Before our times long ago they had stories that they would be able to use, so it seems.

Ha'it q'uhdi hudulyi eł qeyeghudighiłt'a.
and so then medicine as they would use
/They used these (stories) as medicine.

Nghu Hutał Hnidenghi'iy.
there 'flat rock that is embedded'
/There is 'flat rock that is embedded' [7-HH].

Nghu Hutał Hnidenghi'iy łitl'en ha ha'it ghini yudeq gheli nitnatni'u.
there 'flat rock that is embedded' spring and and that one high up really it stands
/There that 'flat rock that is embedded' in springtime it stands up really high.

Q'uyehdi venutnu'ididlix.
and then current passes by it
/So then the current passes by it.
:23
K'etnu ghu tayanq' ghelishla hnidenghi'u.
river there in middle really it is embedded
/It is embedded there just right in the middle of the (Newhalen) river.

Venutnu'ididlix ha ha'it q'uyehdi venutnuk'ididlih.
current passes by it and and then they swim around it
/The current flows past it and then they (fish) swim around it.

Venutnuk'ididlih ha'it q'uyehdi,
they swim around it and then
/They (fish) swim around it and then,

n'uyi ghini vayi'ux ha ha'it ghu
sun that shines on it and and there
/that sun shines on it and there
:41
"Shnushutnuł'uł," nih.
"sun passes around me" it says
/"The sun passes all around me," it (the rock) says.

"Yada nunujehi qilan ha ha'it ch'q'uhdi shq' dunuk'enjeh,
whatever birds are and and then on me they land upon
/"The various birds there land upon me,

"ha' q'uda chi'ul shk'tnit'an."
and now recreation they use me as
/"and they just use me for recreation."

Dach' hdi qeyeł dghini.
thus they they said
/That's how they would say.

"Shnutnu'ididlix q'u yedahdi tushdenghazhq'uch'," dghinih.
"current goes around me now then the water has shaped me" it said
/"The current wraps around me and thus the water has shaped me," it (rock) said.
1:02
"Tushdenghazhq'uch' q'uyehdi shdnunuk'ididlih.
"the water has shaped me and then they swim past me
/"I have been shaped by the water and then they (fish) swim past me.

"Shnutnuk'idasdlagh.
"they swam past me
/"They (fish) repeatedly swam past me.

"Shch'enaqa sheghkuh niqatatnułdes.
"my children downstream of me roll ashore
/"My children (as small rocks) roll ashore downstream of me.

"Nch'u shk'dghalgget.
"not I am not accessible
/"I am inaccessible.
1:17
"Shnushutnułt'uł.
"sun passes around me
/"The sun passes all around me.

"Shnenqiłt'a.
"they depend on me
/"They depend on me.

"Chi'ul shk'tnit'an."
"recreation they use me for
/"They use me for recreation."

Dach' qeyeł dghinihi.
thus they would say
/That is what they used to say.

Hudulyi tqeyghet'an nanutset q'u q'et'q'u.
medicine they had it before our time then long ago
/They had that as medicine long ago before our time.

Yi shughu q'udi guhdi nak'uch' qenadelgheshna
it emph. now here different from us the ones who talk
/Now here because the ones (white people) who talk differently from us

ha naguna qit'ach'idunih hyitni,
and our locals we want to know they wish to
/want to know about our local people,

ghudahdi, q'udi guhdi qughesht'a nuqghelnek.
therefore now here carefully I told
/here at this time I have told this carefully.
1:45
/Galeq teh duqeytidulił.
book in they will put it
/They will put it in a book.

That's all.

Song begins at 1:56; GT adds some syllables to words in the song

Hnidenghi'esh'u
I am embedded
/I am embedded in the ground.

Shnutnuyu'ididlix.
current flows around me
/The current wraps around me.

Tughushdenghiłq'uch'.
I have been shaped by the water.
/I have been shaped by the water.

Shenuyuk'ididlih.
they swim past me
/Fish swim past me.

Shnushutnuł'uł.
sun goes around me
/The sun passes all the way around me.

Chi'ul hyu shek'tnit'an.
recreation for them they use me
/They use me for their recreation.

Shnutnuyuk'ididlix.
current flows around me
/The current flows around me.

Shch'enaqa sheghkuh niqatatnułdis.
my children downstream of me roll ashore
/My children roll ashore downstream from me.
ends 2:57

4b) Andrew Balluta comments on the sacred rock

recorded on Nov. 28, 2007 on Ti4521.

3:00

Shtutda Gabriel Nughil Vetnu ts'itayanq' hnidenghi'uyi
my uncle G. 'flows down river' in middle one that is embedded
/My uncle Gabriel, about the one that stands in the middle of 'flows down river' [8-NV, Newhalen River]

qałnigi k'i sheł nuqulnex.
rock too to me he told
/told me of the rock.

Ha yi k'i hudulyi qit'a t'qighił'ih.
and it too medicine as if they regarded it
/And that they regarded it as medicine.

Ha ye qałnigi yet egh sheł nuqulnek hyan sheł dghinih.
and there rock there about to me he told only to me spoke
/And he only spoke to me about that (particular) rock there.
3:23
Nch'u gheli k'i yeh sheł łuheyulgguŷ
not really too there with me they did not go
/They did not actually take me there.

"Eyi yi sht'a shughu hnidenghi'u da," sheł dghinih.
"there it just emph. it stands embedded emph." to me he said
/"That is the one that is standing there," he said to me.

Ha yi k'i veghnu vegh neshyu yi k'i.
and it to near it to it I went it too
/And near it, I went up to it also [in recent years].

Yi łughu yi qałnigi łughu k'i nch'u idi'eshne hqugh.
it seems it rock seems too not I did not know until then
/So until then that rock I did not know which one it was.

Hghu da zhu q'u dnilan yet yiy,
there emph. plainly just it is there it
/There it is plainly there, that one,
3:46
qałnigi ghelayi nułtu idi yi.
rock it should be for emph. it
/The rock is as it should be (as it was described to me by GT).

Q: How old were you at the time?
Shi k'i ts'iq'u ch'anigen eshlan ha sheł nuqulnex.
I too still child I am and to me he told
/I was still a child when he (first) told me.

Shughu ts'iq'u h'elnex da q'udi gu.
emph. still I remember that emph. now here
/So I still remember that now.

Q: 10 or 12?
Maybe <qeluzhun> k'i shheya dilanh hqugh shughu sheł nuqulnex da.
ten too my years are up to emph. to me he told emph.
/Maybe I was about ten years old when he told me that.
ends 4:14

FIG. 4-A *View from an airplane in September of 2007 as Andrew Balluta spotted the sacred rock [7-HH] shortly after take off from Iliamna airfield. This photo has allowed us to be specific about its location.* PHOTO BY CRAIG CORAY

Fig. 4-b *Chief Gabriel Trefon is on the right and Hamushka Zackar is on the left, Nondalton lead singers circa 1960, at a potlatch ceremony. Hamushka is wearing a caribou skin jacket, two dentalia bandoliers, and a hood with a circular feather headdress and is holding a staff. Gabriel has a different style feather headdress and dentalia necklace. The Nondalton School is seen in the background.* NPS PHOTO H-988, COURTESY OF AGNES CUSMA.

5
Niłghunuch'detnihch'
How We Counsel Each Other

Told by Gabriel Trefon

Recorded by Clark Davis in 1961 in Nondalton on Ti1262. First translated by Andrew Balluta and Jim Kari, 4-16-85; published in Ellanna 1986 (Appendix 3: A12-A13) and in Gaul 2007:130-131.
04-gtadvice.mp3; length: 3:12

Ch'q'ayna ghuna nhch'enaqa nlana ha ha'it na ghuna,
children those your children are and and those folks
/Those children, the ones who are your children, those folks,

k'eldunteh ghuhdi qeveghudehnih.
sometimes there you should counsel them.
/from time to time you should counsel them.

Qeveghudehnih ha ha'it dahdi iqech' shughu qut'ana ghuna ni qut'ana qilan da.
you advise them and and then in that way emph. person they opt. person are emph.
/You should give them advice as to the kind of person that they can be.

Dach' hdi qeytnuził hdi.
thus then they will think then
/Thus they will be thinking in that manner then.

Iqech'hdi qut'ana qilan hdi t'ehtut'ał.
in that way person are then they will become
/In that way then they will become that kind of person.
:27
Nch'u qevghu... nch'u qeveghudzehne ha'it yedahdi
not f.s. not you do not advise them and then
/If you don't counsel them, well in that case,

hudi ghu tqeynizench' qut'ana htulał.
themselves there they intend person they will be
/they will become people in the manner of their own intentions.
:35
Qut'ana ch'ilanch' ha ha'it ghu niłghuch'detnih ch'yan shughu.
people we are and and then he counsels each other always emph.
/We are always the people in the manner of the way we counsel one other.

Yaghelich't'a qut'ana ghuna qeveghu nich'deqełax da.
fine people they for them we set example emph.
/The fine people are those when we set a good example for.
:46
Q'udi qut'ana qułah ha ha'it ghu.
now people they change and and then
/The new generation can improve then.

Nch'u hghuditnili łughu ni qut'ana nlanen nch'u hdeset.
not they were not counseled evid. opt. person the one that is not they do not train
/If they are not counseled, then they do not train the person of new generation.

Ghu ninendalen qech' q'u,
then earth began since then
/Then since the beginning of the earth,

qut'ana ghuna niłughu hunułuhdghedah ha ha'it niłghuhdetnih.
people those from each other they descend from and and then they advise each other
/People as they descend from one generation to the next, they counsel each other.

Niłghuhdetnih gheli ch'yan
they advise each other truly strictly
/When they counsel each other truly and strictly,

qadak'deshnixi inizenna ghuhduniłi qit'aqitnix.
I listen ones that wish to they will give advice they can know
/the ones who wish to listen can then know how to give advice (to others).

Ey ghu qadak'hdghinik ha yagheli shughu sheł qetni da qeynizen.
it there they listened and good emph. with me they say when they realize
/They who have listened say to me that they realize this (advice) was good.
1:21
Ha'it yedahdi yaghelich' dahdi ni quht'ana qilan htut'ał.
and then good then opt. people are they will become
/And then they ought to be capable of becoming good people.

Qeveł qut'ana yilanna łu qut'ana qeyeghuhtdułt'ał.
with them people the ones that have it evid. people they will use it
/The people who have this (ability) will be able to use this (with others).

En'itda qilan hdi nch'u k'i t'ehtust'al.
poor they are then not either they will not become
/They will not become poor people either.

Yaghelich't'a tqit'a ha qut'ana t'ehtut'ał iłdi'ełа.
good (better) they are and people they will become as well
/They will be able to be better people as well.

Qut'ana ch'ilanch' ha ha'it ghu niłteh ch'ach'itdah q'u shughu
people we are and and then with each other we are separating now emph.
/As a people we are getting separated from each other though.

Nch'u qit'ach'iynizen.
not we do not realize
/We don't always realize that.
1:48
Q'u niłteh ch'ach'itdah shughu.
now with each other we are separating emph.
/Now if we separate from one another.

Ey gu nayich' qilan ha ha'it gu ghuhdi,
it here our breath there is and and then here then
/Here we are alive and therefore here,

k'elduna yaghelich't'a hunhdghutnu qit'ach' ha ha'it ghuhdi hunhdelggat.
some people nicely they support themselves it seems and and there they struggle
/some people who seem to work nicely to support themselves are in fact struggling.

Yaghelich' k'i nch'u tqest'ik.
well too not they do not do
/They can't do things very well.
2:04
Iyehdi hnu'u qut'ana ghuna hunhdghutnuch' qilan q'udi ch'qihdetnik'.
there when people those they support themselves are now they are lazy
/Those people, as they work for themselves, are actually lazy now.

Ha'it ghuda yeh k'i yeqech' k'i t'qet'ah yethdi.
and reason there too in that way too they behave then
/So then there are reasons for the way that they behave.

Hundghetnuna qut'ana ha ha'itna ghuna yina yaghelich't'a t'qit'ah ha,
those that suport themselves people and and they those they nicely they act and
/Those who can work for themselves, they are the ones who seem to perform well and,

nch'u hevenhdelggat ha yagheli qut'ana qilan hdi tqet'ah.
not they are not helpless and good people are then they are
/are not helpless and they are the successful people.
2:24
Yeghuda shughu shch'enaqa hdi ghudeshni tsahdi qeynizen da qut'ana ghuna.
for reason emph. my children then I advise at first they intend if people those
/For this reason I advise my children so at the outset they will want to be such persons.

Q'udi guhdi yeqech' k'i nch'u ch'it'e.
now here in this way too not we are not
/Now at this time here we are no longer doing this either.
2:36

Ch'q'ayna gguya q'u nilghunuch'detni ha ha'it dahdi yagheli q'uch'a.
children small now we counsel each other and and then good that's all
/We should counsel the small children now so there will be a good result.

Idahdi naqayeh gu yaghelich' qit'a t'ehtut'ał.
then our village here good seem it will be
/Then our village here will be a good place.

Q'u gu hqugh yan.
now here up to only
/Now only up to here.

2:50 ends, dogs bark, ends 3:12

FIG 5-A. *Expert speakers Andrew Balluta, Pete Bobby and Helen Dick (of Lime Village) at the 2005 Dena'ina Language Institute in Soldotna.* PHOTO BY ALAN BORAAS

6
Chitda Vekuya
The Old Lady's Grandson

This is the only Dena'ina sutdu *or* sukdu, *in this collection.* Sukdu *are legendary stories that are instructive and are told to be memorized and then retold. See the fine Nondalton collection* Dena'ina Sutdu'a *(Tenenbaum 1984). This is an allegory is about the importance of listening.*
Recorded in May 2003, Ti4331, in Soldotna.
06-kuya.mp3; length 4:25

"You don't look down on people, no matter who they are."

Qeshqa nlanen łu udi yeh q'u veqayeh qilan ha t'qighit'a łu.
/rich man is evid. his own there then his village is and it was evid.
/There was a rich man who had a village of his own it seems.

Ha venughełna hdi dnighelt'a.
and his workers then were numerous
/And he had many workers.

Yena hdi vechitda yen k'i łu vegh'ut ghidu ha,
he then his grandmother she too evid. near him she stayed and
/So he then, his grandmother it seems stayed near by him and,

Yen hdi vekuya qilan.
she then her grandson is
/She had a grandson.

<Vechitda> hdi vegh'ut zdu.
his grandmother then by her he stays
/He stayed by his grandmother.

Yen hdi ts'iłt'an vekuya eł ghidu.
he then one person her grandson with he stayed
/He was the one person, her grandson, who stayed with her.

En'i gheli qilanen łu.
poor really they are evid.
/He was really poor it seems.
¶
Qeshqa gunen yen k'i vegh vegh dek'naghelt'a ha.
rich man this he too by him by him were numerous and
/That rich man he had many things (gear, possessions, food).

Vegh hdi tets teh ghuhdi sutdu qeł nuqulnex.
to him then night at there stories to them she told
/At nighttime she (the old lady) would tell stories to him.
:49
Vekuya chitdatda vekuya gunhdi dakaq' uch'en hch'en dakaq' nilggex ha
her grandson old lady her grandson this one door outside side door he comes and
/The grandson of the old lady, her grandson would come outside to the door and

ey qech' ghu qadak'denexi ha t'ghit'ah.
he from there he listens and he did
/and in that way he would be able to listen.

Yeqech' ghu duhdeldih ha ha t'ghit'a łu.
in that way there he learns and and he did evid.
/In that way he was able to learn, it seems.
1:00
¶
"Ye'uh ggagga nih k'i nch'u qes'igh," łni.
wild animals various too not they don't see he says
/"They are not seeing any kinds of game," he says.

"Ghu ku'u shtunch'tudał qetniyi ełа
there again we should go they say and
/"Let's go hunting again," they say and

chitdatda vekuya gun chitdatda egh nushełdaltuk' ha
old lady her grandson this one old lady to her he ran back and
/this dear old lady's grandson he ran back to her

"Shi k'i qeveł tgheshyu ni da."
I also with them let me go opt. emph.
/"I also ought to go with them."

"Ugha."
okay
/"Okay."

Shtunqedał ku'u.
they are hunting again
/They are hunting again.

"Heł tgheshyu ni," qełni,
with you let me go let he says to them
/"Let me go with you," he says to them.

"Nch'u, nen ki? Nda'ich' du shtunghiyu ha
no you again how ques. can you hunt and
/"No, you again? How can you go hunting?

"Chitdatda vekuya nlagha negh k'qisen.
old lady her grandson your gear by you is absent
/"As the poor old lady's grandson, you have no gear.

"Yada eł chik'dghiłnahi nitdini dida?
what with you kill sth. you intend evid.
/"What do you think you can kill sth. with?

2:00
Ye'u nqeytałqey [-t'eq'] ghu.
out there they shoved him there
/They threw him aside there.

Chitdada egh nusheł̨daltuk' ha,
old lady to he ran back and
/He ran back to the old lady and,

"Shtutgheshyuł," yełni łu.
I will hunt he said to her evid.
/"I will go hunt," he said to her it seems.

De de'izinatda da tl'uqech' lchini de'izina łu qilan łu.
f.s. his poor gun bent shaped his gun evid. is evid.
/His poor gun, his gun there was bent up it seems.

Ye ghini yighetneq ha q'uyehdi,
it that one he took and then
/He took that one and then,

chitdada gun "N'itdatda gu dini da nen ki.
old lady this one you poor guy here you say this you again
/The old lady here (said), "You poor guy, here you say this again.

"Qut'ana nch'u chik'dełt'ix ha,
people not do not kill anything and
/ "People are not killing anything and,

"Nenhdi nda nda'ich' nagh chik'dghiłnah ni dini dida?" yełni.
you then how how for us can you kill sth. opt. you say evid. she says to him
/"But you, how can you say that you might kill something for us?" she says to him.

"Yagheli ida gudih łuhtgheshyuł yet."
good emph. here I will go there
/"Well good, I will just go around near here."

¶
Shtuniyu.
he went hunting
/He went out hunting.

Qeshqa venughełna guna t'anch'q'u nuqitdał ha
rich man his helpers these all are returning and
/The rich man's workers were all returning and

hełch' htazdla' nuqitdatl'i eł t'anch'u hevegh k'qisen.
evening it became they retunred and all with them is nothing
/it was becoming evening and they returned, and no one had anything.
2:47
Q'u gheli heł tidazdluyi idi'eła
now really dark it had become and then
/Now it got really dark and then

chitdatda vekuya n'i nlanen gunen nu'idyu.
old lady her grandson poor the who one is this one he returned
/the poor old lady's grandson, the poor person, returned.

Eła nuhałghalkit.
and he was carrying a pack
/And he was carrying a pack back.

K'tsen chik'dałyuq ha t'anuhałghalkit.
meat he had killed sth. and he packed it back
/He had killed sth. and he was packing it back.

Chitdatda egh nduniyu ha ndunuyidghan.
old lady to he entered and he packed it inside
/He went in to the old lady and he entered packing it (a load of meat).
3:04
Chitdatda da gun, "Iya! Ezhgi da!
old lady emph. this one oh wow emph.
/The poor old lady said, "Oh my! Wow!

"Iy'ut nez'ach' tighax," yełni.
out there to your uncle you pack it she says to him
/"Pack it to your uncle out there," she said to him.

Ghunenhdi vez'a yilan.
that one his uncle he had
/He had an uncle there.
3:15
Yeghe nduhałighalkit ha.
to him he packed it inside and
/He packed that inside to him.

Iy yeghe niydanichet. "Chik'da'ełyuq," yełni.
it by him he put it I killed sth. he says to him
/He put that (pack) by him, "I killed something," he said to him.

Nt'i venughełna guna nt'in nda t'ehduni du, nt'i?
well his workers these well what do they say ques. huh
/Well his workers here, well what could they say then, huh?

Da n'uyida qyeł dghininen gunen q'u chik'dałyuq.
when refusing with them they said this one now he killed sth.
/The one that they had refused (to bring along) was the one who had killed something.
3:37
Qeshqa vez'a yilan gunen t'qełni łu,
rich man his uncle he has this one says to them evid.
/The rich man's uncle says to them,

"Iy gu n'i nlanen gu eł ch'etninen gun,
he here poor is here and we call this one
/"Here is this person, the one that we call poor one,

"Heł nuqelnixh tets teh heł nuqelnex ghu nagh uch'en ghu zdu ha'.
to you he is telling night at to you he is telling there by us outside there he is sitting and
/"As he was telling (stories) to you at night he was listening to you there, sitting outside by us.

"Ezhi nlan ha qak'denex ha t'ghit'a.
cold he is and he listens and he did
/"He was cold and he had been listening.

"Qighishin qadak'dghinik ghuda shughu yenhdi hugh chik'dałyuq da.
well he listened because emph. he then due to he killed sth. emph.
/"Because he had been listening well is the reason that he had killed something.
4:06
"Qighishin qadak'dehnex ha yet hin itdahhdi hin k'i chik'dilt'ex," qełni łu.
well you listen and there you then you too you kill sth. he says to them evid.
/"Now if you listen well, and then you too then can kill something," he told them.
¶
Ghu nt'i ghu ghu nuhdazet ch'u nt'i.
then well there there seasons changed and well
/Well then the seasons changed there again.

Qeshqa vetsa'a ghe niniyu.
rich man his daughter he married
/He married the rich man's daughter.

Nt'i gun n'itda ghilanen gun.
so this one poor the one who was this one
/So this is the guy, the one who had been so poor.
ends 4:25

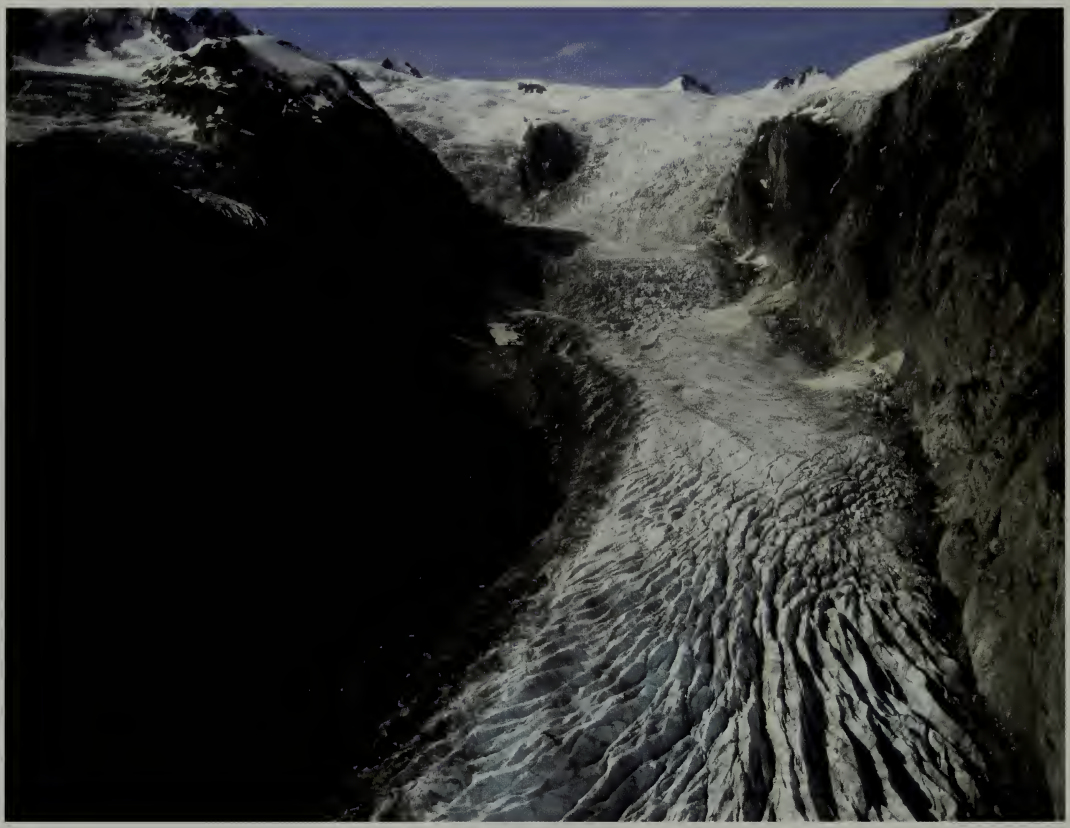


Fig 7-a. Qizhjeh Vena Łi'a *[52-QVL, Lake Clark pass glacier] which remains an officially unnamed feature.* PHOTO BY KAREN STICKMAN.

7
Łi Ta'a
Glacier Water

This beautiful parable of Dena'ina county was first told and recorded by Antone Evan in June 1981. That version is in Ellanna and Balluta 1986:A38-39 and in Branson 1998 (back cover), and Gaul 2007:24-25. This version was recorded sentence by sentence by Andrew Balluta in February of 2004, on Ti4313.
07-glacierwater.mp3; length 1:53

Qizhjeh Vena, Qizhjeh Vena veq'atl'a ghini tustes ghu.
'they gathered lake 'they gathered lake' it's headwaters that one pass there
/Up at the headwaters of 'they gathered lake' [10-QV, Lake Clark], there are passes.

Łi yan nlan ha t'ent'a Dzeł Ken teh.
glaciers only are and it is 'mountain base' among
/There are only glaciers amidst the 'mountain base' [11-DzK, Alaska Range.]

Yi ghini idghalzex ch'u k'etnu gguya q'andazdlen ha t'ix
that one it starts melting and streams small flow downward and happens
/That one (glacier) starts melting, and small streams happen to flow downward.

Łi ta'a nlan ha.
glacial water is and
/That is glacial water.

Ghuh q'andazdlen ch'u Chuqutenghehtnu da hkadilax.
there they flow down and 'by the cache trail river' emph. it forms into
/And that flows down and then it next forms into'by the cache trail river' [12- Ch, Chokotonk River].

Ha yehdi ven edilax, łi ta'a ghini.
and there lake it forms glacial water that
/And there it forms the lake (Little Lake Clark), that glacier water.

Yi edilax ch'u q'u da'a Qizhjeh Vena gheli ku'u edilax.
it forms and then still 'people gathered' lake really too is formed
/It forms there and then it actually also forms 'people gathered lake' [10-QV].

Yi ghini edilax ch'u Nundaltin Vena ki q'u edilax.
it that it forms and 'lake extends across lake too now it forms
/And then that one forms 'lake extends across lake', [8-N], it also forms that.

Nughilvetnu t'ech' ku'u hkadilax.
'currrent descends river' downstream also it forms
/To the downstream it flows down also forms into 'current descends river' [5-NV, Newhalen River].

Nila Vena ku'u edilax.
'islands lake' also it forms
/And then that also forms 'islands lake' [13-NV, Lake Iliamna].

Nila Vena Q'estsiq' nishdelax ha q'uyehdi Nuti at ku'u nik'udelax.
'islands lake outlet stream' flows downstream and thent ocean in also it forms out in
/Then 'islands lake outlet stream' [14-NVQ', Kvichak River] flows downstream and it also turns into the 'saltwater' [15-N, Pacific Ocean].

Yi łi ta'a ghin Nuti gheli edilax.
that glacial water that salt water actual it turns into
/That glacial water [from the head of Lake Clark] turns into the actual salt water.

Łi ta'a ghini minłni ghini qut'ana nughedeł qich'a shughu nidelax da.
glacial water that water that one people walking more than emph. it forms when
/That glacial water, that water, (goes) farther than human beings can travel, as it forms.

Ts'itsatna ina dach' qeyeł dghinih.
ancestors pl. this they woud say this
/The ancestors used to say this.

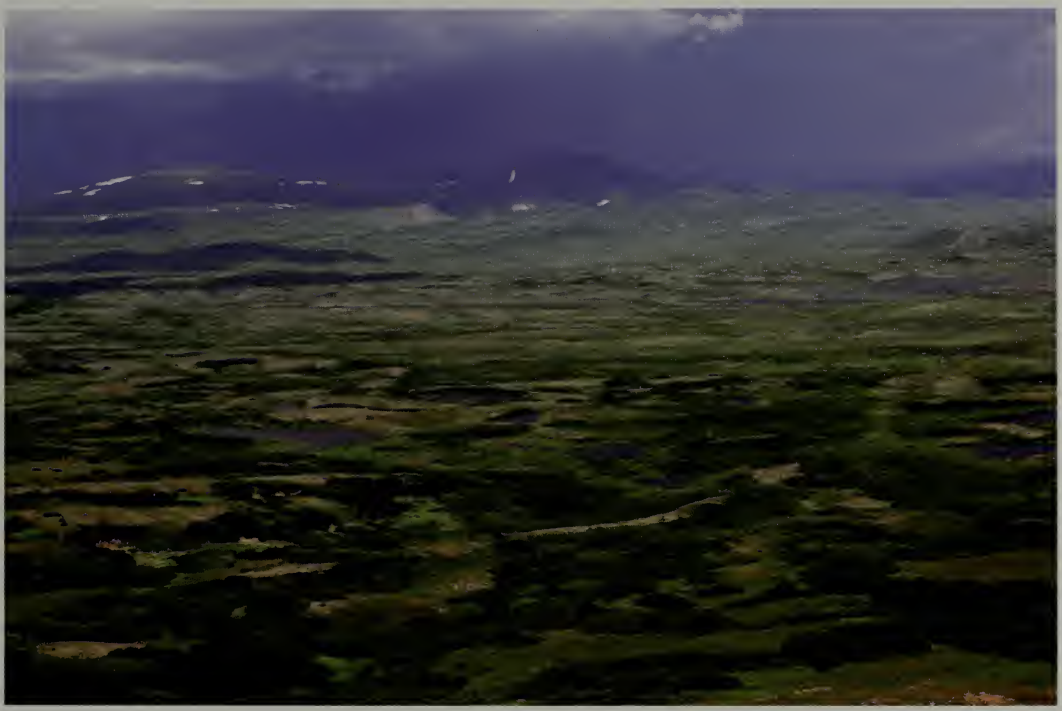


Fig. 7-b. *In the distance to the north is* Qiyhiy Dghil'u *[53-QD, Groundhog Mountain]. In the center of the frame are drainages flowing into Upper Talarik Creek,* Telaghi Vetnu Tl'ughu *[54-TVTl'] This area is at the southwest edge of the Inland Dena'ina place names network.* PHOTO BY ERIN MCKITTRICK, WWW.GROUNDTRUTHTREKKING.ORG

61
9
58
44
60
57

PART 2

Essays on Travel and Places

Fig 8-a. *Aerial photograph of the outwash plain of the Tlikakila River, with Little Lake Clark to the east (left) and* Qizhjeh Vena *[10-QV, Lake Clark] stretching beyond to the west. view to the southwest from above Little Lake Clark. Refer to Table 1 for the other Dena'ina names.* PHOTO BY KAREN STICKMAN.

8
Dghełchek' ha Qeveł Łuhneshyu
When I was Small I Went Around with Them

This summary of the Inland Dena'ina travel round has a long history. In 1983, during his earliest work for Lake Clark National Park, Andrew Balluta dictated the narrative to Kari, but it was not tape-recorded. In March of 2004, Balluta and Kari reviewed the written notes and recorded this version on Ti4313, which was reviewed and revised again in May of 2005 on Ti4390. The narrative was recorded one sentence at a time as Kari read the next sentence. The narrative is an elegant synopsis of trails, places and activities. Refer to Maps 2, 3 and 5 to track the 14 places that are mentioned. Also see Stanek, Holen and Fall 2007:17-19 for further information on the trails and place names in this general area.
08-ab-denlife.mp3; length 4:08.

Ghu shqizdlan qech' ghu iqilch' qech' shughu nał ninuhdelzex.
then I was born since then different since emph. for us things have changed
/Since I was born times have changed for us.

Htsast'a ghu nał tqighit'ah ch'ghu q'udi guhdi hk'uch' shughu nał tqit'a da.
in the past then for us it was but now here different emph. for us it is emph.
/How it was in the past is much different for us here now.

Htsast'a shtutda'ina łuhghidił ha shi k'i dghełchek' ha qeveł qeveł łuhneshyu.
long ago our forefathers they traveled and I too I was small and with them with them I went
/Long ago our forefathers traveled and when I was small I too went around with them.

Heyteh qilan ha hetl qech' łik'aha k'i eł łuhehghidił.
in winter it is and sled to places dogs too with we went around
/When it was winter they went to places with sleds and dogs.

Nan Qelah k'i qenq'a qighila.
'moss there is' too house there was
/At 'moss there is' [16-NQ, Miller Creek mouth] there was a house.

Eyeqech' q'uhdi Tuvughna Ten hdi tinitun tqul'an.
from there then 'beach people trail' then trail they had
/From there then they had a trail to 'Tyonek people's trail' [17-TT].

Nan Qelah qech' q'u' K'ilghech' hdi jan ts'iɬ jan ninuhdulggesh.
'moss there is' from now 'gap' then day one day they would go
/They would go from 'moss there is' [16-NQ] to 'gap' [18-K'] in one day.

Iyehdi k'ak'ighalnik ha t'qighit'a ha iyehdi ninuɬhdulyak.
then tent was pitched and they had and they they spent nights
/There a tent was pitched, and they stayed there several nights.
1:00
Iye qech' q'uhdi K'a Ka'a qenq'a qilan hqugh hdi ninuhdulggesh.
there from then inner big house is up to then they would go
/From there they stopped at 'big inner place'[5-K'K] where there was a house.

Iy qeghe'ut hdi k'iɬkedi hghiluh.
it out from there then traps they had set
/From there they had traps set in various places.

Iy ghu K'ilghech' qech' q'u Dilah Vena qenq'a qighila'i.
it there 'gap' from now 'fish run in lake' houses were
/From there at 'gap' [18-K'] to 'fish run in lake' [19-DV, Telaquana Lake] where there were houses.

K'i qech' tus tusnuhtdulggesh.
also from there pass they would go through pass
/They also went through a pass there.

Yeh k'i k'iɬkedi qezdlu ha yeh k'i ɬuhhghidiɬ.
there too traps they had and there too they went around
/They also traveled there with traps.
1:30

Dilah Vena q'atl'a qech' yeh shughu Tuvughna tustihghiłtun ha t'iqighit'a.
'fish run in lake' head from there emph. beach people they had a pass-trail and they did
/At the head of 'fish run in the lake' [19-DV] they had a pass trail to the 'beach people' [20-T, Tyonek people].

Dghili teh tinitun ha' t'qighit'a.
mountains among trail and there was
/The trail was in the mountains.

Ey qech' q'u Ch'akaja Vena vunu hdi niqatidighitun.
it from then 'tail comes out lake' shore then trail goes around
/The trail went around the shore of 'tail comes out lake'[21-Ch'V, Chakachamna Lake].
2:00

FIG 8-B. *Andrew Balluta examining the house site of his grandfather Andrew Balluta in 1988* K'a Ka'a *[5-K'K]. The house was used until the 1920s. See Fig. 22-a.* NPS PHOTO BY JOHN BRANSON.

Iy qech' ghu Tuvugh Tuvughnen ch'atinitun ha t'qighit'a yea.
it from there 'beach' 'beach land' trail comes out and there was
/And from there a trail came out at 'beach land' [20-T, Tyonek area].

Dilah Vena qech'u Vatutnutl'ech'a Vena k'i ch' łuhghidił.
'fish run in lake from 'black water in it lake' also to they would go
/They also traveled about from 'fish run in lake' [19-DV] to 'black water in it lake' [22-VV, Two Lakes].

Yeh k'i k'iqu qul'ih.
there too for sth. they would go
/They would hunt there also.

Vatutnutl'ech'a at k'i niggiday hghiłchix.
'black water in it' in too skin boat they made
/In 'black water in it' [22-VV], also they made skin boats.
2:30
K'etnu t'ech' hkanahehnitdeł ha Qeghnilen yeh hkanahehnitdeł ha t'qut'ih.
river downstream group came down and 'curr. fl. through' there they came down and they did
/They would come back in a group downstream to 'current flows through' [23-Q, Canyon Village on Stony River], coming back downstream in a group there.

Qeghnilen k'i qayeh qighila ha yeh k'i nił'egh hdults'ih.
'current flows through' too village was and there too together they stayed
/At 'current flows through' [23-Q] there was a village, and they stayed together there.

Qizhjeh ch'adełna k'elduna yeh k'i qeł shan qedeh.
'they gathered' ones that come from some of them there too with them summer they stay
/Some people that come from Kijik [24-Q] spent the summer there with them.

Łiq'a tl'egh'it hnuyu Vałts'atnaq' yeh tuhtedeł ha yeh k'i k'iqu qul'ih.
salmon after when 'vałts'at river' there they go up and there too they hunt for sth.
/After salmon (fishing) then they would go up to Mulchatna River [25-V] to hunt there too.
3:00

Ye qech' q'u Qizhjeh ch'anahdelggesh ha tqut'ih.
there from now 'they gathered' they start out and they did
/From there they would come back to Kijik [24-Q].

K'eldunteh Qizhjeh qut'ana Nila Vena qech' k'i nuqudeł ha t'qut'ih.
sometimes they gathered' people 'islands lake' to also they go and they did
/Sometime the Kijik [24-Q] people also went to 'islands lake' [13-NV, Iliamna Lake].

Nił'eł chiqul'ił.
with each other they played
/They would play sports with one another.

Nił qettitl' ha t'qut'ih.
they make potlatch together and they did
/And they would have potlatches together.

K'eldunteh hdi ch'enlahi k'i eł chiqul'ił ha t'qut'ih.
sometimes then hand game too with they played and they did
/Sometimes also they would play the hand game with one another.
3:30

Iy chi'ul chi'ul egh q'ahghetnux ch'u
it sports games on they stopped working and
/Then they ended the sports and

yeqech' ghu Nuti Vunu qech' k'i shtunqeghidił.
in that way there 'saltwater shore' to also they would go hunt
/they would go hunt on the seashore [26-NV, Iliamna Bay area, on Cook Inlet].

Nuti at veqilani hdi iqu qul'ih.
salt water in fuana then for they went
/They hunted for the ocean fauna.

Hutsighił'iy nihdi huyeshi nihdi k'i iqu qul'ih.
seal etc. beluga etc. too for they did
/They hunted seals or belugas, and so forth.

Yeqech' nutiha qayeh qilan ghu nił'egh hdults'ih ha shtunqghidił ha k'i chiqul'ił.
in that way two villages are there together they lived and they hunted and too they played
/In this way the two villages [Kijik/Nondalton and Old Iliamna] lived together, and went out hunting, and played sports.

ends 4:08

Fig. 8-c *The famous village site of* Qeghnilen *[23-Q] on the Stony River which is named* K'qizaghetnu [55-K'], *here viewed looking downstream and to the west. The village was located in the clearing on the south bank. It was mentioned in historic records as early as 1844 by the Russian L. Zagoskin (Michael 1967:267-268, Gaul 2007:51). The area offers tremondous fishing and hunting and was a hub in the Dena'ina trail system. Locally called "Canyon", the site was occupied until the 1930s. Lime Villagers Emma Alexie and Pete Bobby have maintained cabins and camps just downstream on the north bank.* PHOTO BY CRAIG CORAY.

9
Qałnigi Aqenlchix
‘Rock that Structure is Built Against’ (Place name)

This is the well-known votive rock on the Upper Telaquana Trail west of Turquoise Lake. For further context see the documentation on the Iliamna Portage votive rock that was destroyed by the Morrison & Knudson Co. in 1955 (Unrau 1994:8, Johnson 2004:49-54). Recorded in May 2005 on Ti4390, 09-rockshelter.mp3; length: 1:49

Iy gu qałnigi gu gu neł’ani gini.
it here rock here I look at this one
/This rock here that I am looking at here now,

Q’udi gu yi shughu Qałnigi Aqenlchix qeył dghinihi.
now here it emph. ‘rock stucture is built against’ they call it
/That here is ‘rock that structure is built against’ [27-QA] they used to call it.

Vants’daztun Vena ghini k’etnu ts’inun nuhdelggesh ghu.
‘animal hair lake’ that stream straight across they go there
/At the ‘animal hair lake’ [6-VV], they would go straight across the stream there.

Yi yudeq yeh hnidenghi’iyi.
it high up there the one that is embedded
/There high up it is the one that is embedded there.

Yi yan shi vet’uch’ qilani.
it only evid. its lee exists
/This the only protected place.

Łik’aha eł k’i qeyt’uch’ nilggesh ha t’qeyghił’ih.
dogs with also the lee they put and they did that
/They would also put the dogs into the lee of it.
:30

Figs. 9-a,b *The 25-foot tall glacial erratic boulder* Qałnigi Aqenlchix *[27-QA] is on the upper Telaquana Trail to the west of Turquoise Lake. The boulder lies on the high alpine ridge between Turquoise and Telaquana Lakes known as* Q'eteni [3-Q'], *'the one with trail on it'.* (LEFT) NPS PHOTO BY JOHN BRANSON. (BELOW) NPS PHOTO BY JEANNE SCHAAF.

Daghiłtey qanich'ey ha chitl' tałqun ghu.
strong it is windy and snow blows there
/There are strong winds and there is blowing snow.

Yi ghini t'u t'u yuh hdelts'ih hnuyu htetch'eł eł hnuyu,
it that one below within they stay when it clears and when
/Meanwhile there they would sit within lee of that one until it starts to clear up,

q'uyehdi yi ts'inun yi ts'inun hdi nuhetlqełdeł ha'
then it straight across it straight across then they go by sled and
/and then straight across there, straight across there, they would drive sleds and,

yi ts'inun k'i nuhdelggesh yi ghu.
it straight across too they cross it there
/and they would go straight across [the open treeless ridge *Q'eteni,* 3-Q'].
¶
Shanteh ghu k'i iłkix ha,
summer during too it rains and
/In summer it begins to rain and,

nuni... nunigi qełax ghu yi k'i yi t'u k'i hdelts'ih.
f.s. fog it becomes there it too it lee too they stay
/or when it gets foggy there they would stay in the lee of it.

Ha hugh yagheli qełax iłhdi,
and until good it becomes then
/And until conditions got good then,
1:00
Yi ts'inun nuhdelggesh łu
it straight they go again evid.
/they would go directly again,

Dilah Vena qech' tinitun.
'fish run in lake' to is a trail
/on to 'fish run in lake' [16-DV, Telaquana Lake] there is a trail.
1:13

¶
Yi ghini qey.. qeyt'u niłhdelax ghu.
it that one f.s. in lee they spend nights there
/They spent some nights in the shelter of that place.

Elugha qich'anadalggazh hnuyu q'u
not yet they have not gone out when then
/Prior to their departure then,
1:21
qyeghunudelnex ha t'qeyghił'ih.
they give it to it and they did it
/they would give something to it [to the rock] then, they did that.

Yada nihdi ghudiłt'ayi.
what etc. he uses
/Whatever he can use.

Qyeghunudelnex ha t'qeyghił'ih.
they give it to it and they did it
/They would give it something.

Yada nihdi ghudiłt'ayi,
what etc. he uses
/Whatever useable things,

diq'ushi, diq'ushi k'i iy nihghiłdeł.
matches matches also it they put
/matches, matches also they would put there (in a crack on rock).

Yada du yiduch'aqelteł.
what evid.. they smoke
/Something that they would smoke.

Davak nih k'i iy nihghiłdeł.
tobacco etc. too it they put
/They would leave it tobacco too.
ends 1:49

Fig. 10-a *Andrew Balluta has made major contributions to Dena'ina vocabulary. He identified this array of Dena'ina landform and water terms in Kari 2007:138. Turquoise Lake is called* Vandaztun Vena *or* Vanch'daztun Vena *'animal hair lake' [6-VV]. Telaquana Mountain is* Nduk'eyux Dghil'u *'game enters moutain' [4-ND].* NPS PHOTO BY GRANT CROSBY.

10
Qunsha Qeneh
The Ground Squirrel House

Recorded thrice, on Ti4496 (defective), on Ti4313, in Feb. 2004 with an addition on Nov. 28, 2007 on Ti4522. See also Walter Johnson's account of ground squirrel hunting (Johnson 2004:25-28).
10-qunshaqeneh.mp3; length 1:36

Qunsha qeneh k'i nihghi'uk,
ground squirrel house too they built
/They would also build a 'ground squirrel house',

qunsha uqu qul'ih ghu.
ground squirrel for they went for when
/when they were hunting for ground squirrels.

Qenq'eya teh sht'a ch'ak'qełqeł ha qenq'eya teh.
alder among just they chop out and alders among
/Right amidst the alders they would chop off something (branches) right amidst the (grove of) alders.

Q'uyehdi qenq'eya ghini k'i nch'u dendiłkugh ha.
and then alders those to not not large and
/Then those alders are not too large.

Nił qenq'a qenq'a gheli qeyeghiłchik.
joined shelter shelter real they would make it
/A joined shelter, a shelter, they would make a real shelter.
:34
T'ech' łuhghalyuh ha,
downstream they bent them
/They would bend them (the leaves) downwards and,

yehdi nch'u vegh tuyiłik.
then not through it water does not drip
/then and water would not drip through it.*
¶
Yeqech' shnugheł shtutda k'i qunsha qeneh na'eł na'eł niqini'un.
in this way in my presence my father too ground squirrel house with us with us he built
/In this way in my presence my father built for us a ground squirrel house.

Ha yuyeh ts'dults'ih.
and inside we stayed
/And we would stay inside.

Ts'itayanq' idazq'en q'a tqighit'a.
in the middle it burns pit there was
/Right in the middle (of the shelter) there was fire pit.
.50
Shi k'i ts'ił sht'a shnugheł qunsha qeneh shtutda niqini'un ha.
I too once just in my presence ground squirrel house my father he built and
/For me, just once in my presence my father built a ground squirrel shelter and

Yuyeh yuyeh naqeli ch'ghidaq.
inside inside fall we spent
/We spent the fall inside that.**
1:02
Shtunqedał ha
they were hunting and
/They were hunting and

ey yuyeh yuyeh yehdi ts'dighelts'i.
it inside inside there we stayed
/then inside there we stayed.

---

* "The branches are set with leaves downward, with the branches forming into a dome."—AB
** Antone Balluta with Andrew and his sister Betty.

Venq' Dełtihi Dghili, yi yiq' na'eł tutazyu ha
'lake is mountain' it in it with us he ascended and
/at 'mountain with pond' he ascended in (a ravine) with us and
[28-VDD, mountain north of Chulitna River near Koktsetna River mouth]

yehdi na'eł yi eł na'eł ghidu.
then with us it with with us he stayed
/there with us, he stayed there with us.

ends 1:36

FIG. 10-B *View of the Telaquana River flowing out of Telaquana Lake* Dilah Vena *[19-DV, 'fish run in-lake'] This is one of three sources of the Stony River. There are Dena'ina sites in several places. The village of* Ch'qułch'ishtnu, *[50-Ch'], where Anton Balluta was born, is about two miles to the right or east of the bend here. The Balluta and Trefon families lived here until the 1920s. The mountain on the north side of the lake is called* Ch'azhiya, *[56-Ch'] an intruiguing name not fully translatable by the experts, 'out from* zhiya*'.* PHOTO BY CRAIG CORAY.

11
K'etnu Nuch'delggeshi
Crossing Streams

A good example of a successively refined verbal essay, recorded in two sesssions, in March of 2004 on Ti4313 then reviewed and expanded on Nov. 11, 2006 on Ti4496. 11-ab-streamcross.mp3; length 3:13

"This is advice about knowing the water level and ice when you're crossing streams, how to be safe and to test the ice. You got to think about safety when you travel."

K'etnu nih nuhdelggesh ha tqet'ih.
stream etc. they cross and they do
/They used to be able to cross the various kinds of streams.

Ye ey h'izhi shughu q'udi gu nda'ich' du nunuhdulggesh.
it it names emph. now here how ques. they can cross
/There are words now for how they used to cross (streams).

Nuk'dalyu k'i nunuhdulggesh.
bridges also they can cross
/They would cross on log foot bridges.

Chik'a t'u k'i nunuqghulch'eł.
poles with also they can vault
/With a pole also they could vault across.

Tah qeydełqux ch'u,
under water they thrust it and
/They thrust it (pole) under the water and

yinch'en nuqelch'eł ha t'qut'ih.
across they vault and they did
/they could vault across to other side.
:29
Yet nuk'idaghiłnazi yeqech' k'i nuqelch'eł ha t'qut'ih.
there long distance in that way too they can vault and they did
/They were able to vault a long ways across there.

K'eldunteh hdi tunaghelchiq' nih nuhenhdulggesh.
sometimes then in shallow water various they wade across
/Sometimes in the shallow places they can wade across.

Deqi.. deqighiłdit ha k'etnu gguya nih yehdi da'a ts'inun nuhdeldeł ha.
f.s in narrow places and streams small etc. there yet straight they go across and
/At the narrower places, in the various smaller streams they would just walk straight across.

Ha k'i t'qut'ih.
and also they did
/And they did that too.

Yaqech' dach' shughu k'etnu gguya ts'inun nuhdelggesh ha t'qut'ih da.
in this way thus emph. streams small straight they go across and they did emph.
/That is the way they could go straight across the smaller creeks.

Heyteh ghu k'i dasten ghu yi k'i nch'u da'a dasteni nch'u hehdelggesh.
in winter then also it is frozen then it too not yet frozen not they do not cross
/In the wintertime when it freezes, they would not cross if it is not yet frozen.
1:00
Henda ten qil tulałi ghuda.
possibly ice bad it would be due to
/Because the ice might be bad (rotten) ice.

Yi k'i qighishinsht'a qighishinsht'a qeyghu qeyghutdelnix ha.
it also carefully carefully along they test along it
/They would test along it carefully, carefully and (with a pole or staff).

Qighishinsht'a dasteni tqit'a nih sht'a hdi nuhdelggesh ha t'qut'ih.
nicely it is frozen seems etc. just then they would cross and they do
/If seems to be frozen nicely, in that way they would cross in those places.
¶ 1:24
Shanteh ghu Ch'alitnu ghu nt'i Ch'alitnu k'i hdults'ih łitl'en teh ha.
in summer then 'flows out stream' there well flows out stream' also they stay spring in and
/In the summertime there at 'flows out stream' [29-Ch', Chulitna River] they would stay, and in springtime.

Ha vanq'ashli hghiłchik k'eghuh ha t'ghit'ih ha.
and canoe they make he makes pl. and he did that and
/And they [he] would make a canoe, or several canoes.

Yach' hdi nuhehnudił ha tqut'ih.
that way then they go in group and they did
/They could go across in a group in that direction (in a canoe).

Yi ts'inun nunuqetdeł ha t'qut'ih
it straight they go across and they did
/They were able to go straight across (in canoe).
1:46
Shanteh gheli, shanteh gheli hdi k'i,
in summer real summer real then too
/In summer, in the main part of summer too,

k'i nch'u Ch'alitnu ghuhdiłt'al.
also not 'flows out stream' they did not use
/they also did not use 'flows out stream' [29-Ch', Chulitna River].

Yeghuda yada ghuda q'u nudalyiyi nih huhdułchił.
for that what for then bridges etc. they would build
/Therefore then they would build bridges for various purposes.
2:06
Ch'ak'dałtnu hdi k'idik'i tazdleni ghuda da'a,
'things come out stream' then too much swift current due to all the time
/At 'things come out stream' [30-Ch', Kijik River], due to the swift current all the time,

da'a Ch'ak'dałtnu yi henes at ni.. ninuhdulggesh nch'u t'qit'al,
all the time 'things come out stream' it raft on f.s. they cross not it is not done
/going in 'things come out stream' [30-Ch'] on a raft is not possible at any time,

k'idiki gheli tazdleni ghuda.
too much really swift current due to
/because of the really swift current.

Yunit gheli nutinitun qeł yun'eh yehdi ninuhenhdulggesh.
upstream really trail goes across with that upstream there they can wade across
/Far to the upstream, where the trail crosses the stream, upstream there they can wade across.

Yi k'i chik'a t'u ghe ninuhenhdulggesh.
it also pole with by they wade across
/There they would go across using a pole.

Yi k'i daghiłteyen gheli sht'a chik'a tatl'ah qadiyeł ha,
it also a strong person really just pole on the bottom he probes and
/Just a really strong person would probe a pole to the bottom (of the stream) and,

k'i k'eldunahdi vegh veghnich'en chik'a qevteh dani'ux ha,
also some people of him upstream side of him pole between them they hold and
/also some people upstream of him would hold a pole in between them and
2:59

Yi t'uh hdi ts'iłt'an hdi yi qe.. tah qak'deyił ha,
it with then one person then it f.s. on the bottom he thrusts and
/with that then one person thrusting a pole on the bottom and,

yi t'uh hdi ts'inun nuhenhdilggesh.
it by means of then straight they waded across
/and using that they would wade straight across.
ends 3:13

FIG 11A *Ralph Balluta (standing) at* Niłdink'et'a *[62-N, outlet of Lake Clark] in 1939. Also in the boat were Francis Hobson Wilson and Andrew's mother, Sophie Balluta.* NPS PHOTO H-30, COURTESY OF AGNES CUSMA.

12
Chik'a Hnideyeł
Embedded Sticks
(as trail markers on snow swept tundra)

Recorded on 11/28/07 on Ti4521 and on 1/28/08 on Ti4522. This offers interesting details about how the Dena'ina maintained pass trails during wintertime.
12-ab-trailmarker.mp3; length 1:48

Shtutda qut'ana ina tl'uyeh tazyu hq'u vegh nuhghichet ha
my father people pl. behind he went but on him it got foggy and
/My father was traveling behind some people and then it got foggy on him and

vegh nughetchitl' ha.
on him it snowed and
/it snowed on him.

Vegh qa'ich'eyi ha yeh łu htl'uyeh gheyuł hugh.
on him it got windy and there it seems behind them he was going along
/And it got windy on him, as he was following behind them it seems.

Vegh tinitun nuqilzil ha.
on him trail it vanished and
/And the trail had vanished on him.

Chik'a dendałnazi sht'a
sticks long one just
/Sticks, long ones
:36
hetl hetl dudałdatl' ha.
sled sled he had put and
/he had put upon the sled.

Q'uyehdi nayi k'i dench'ełchek' hq'u.
and then we too we are small then
/Then we (Andrew and his sister Betty) were small.

Qut'ana ina tl'uyeh tus dghiliq' tustazyu ghu.
people pl. behind pass in mountains he started through pass there
/Following those people he started to go through a mountain pass.

Q'u ts'itnes gheli tus-hghidatl' ey, ey.
then straight really they went trough pass it it
/Then they had made a straight trek through that pass.
:53
2nd seg, added
Ts'itnes gheli chik'a hnideyeł ghini.
straight really sticks were embedded those
/Those embedded sticks were just straight (through there).

Ts'itnes yech'alggex ch'u
straight he goes out and
/He would go out in a straight direction and

ki ki ts'iłq'i ku'u hnideyeł.
another another one more was embedded
/another one again was embedded.
1:09
Ye ghini hqugh nik'ełghet.
there that one up to he pushed sled
/He would push the sled up to that one.

Ha ye ghini tuquq' hdi ts'itnes gheli kiq'u chik'a hnideyeł.
and there that one on tundra then straight really again stick was embedded
/And there on the open tundra in a straight line was another embedded stick.

Ye q'a ye qagh q'uhdi yach'en ts'itnes gheli tusdghiyu.
there f.s. there along then that side straight really he went through pass
/There in that way then he got through the pass to the other side.

Chik'a chik'a hnideyeɬi tuquq' hdi
sticks sticks embedded in the tundra then
/With those sticks, stick that were stuck into the tundra then

ts'itnes gheli tusghiyu ha.
straight really he went through pass and
/he could go really directly through the pass.

Yach'en yach'en hq'aghiyu.
other side other side he came down
/To the other side he came down to the other side.

Ha yeqech' k'i sheɬ nuhqulnex.
and that is way also with me he told
/And that is the way he told me also.

ends 1:48

"When you are traveling across the mountains where there is no vegetation, this is the way to go straight, going from pole to pole. My dad did this."

13
T'q'uya Vena Qut'ana Qil Zdlan
People Perished at Kijik Lake

See also Albert Wassillie's written account of this event in Wassillie 1980:39-42 and the summary in Lynch 1982:75-76 related by Alex Trefon. Rec. in Dec. 2004 on Ti4373. 13-tquyavena.mp3; length 2:46

Sheł nuhqulnix shughu, htsast'a qut'ana sheł nuqulnixch'.
to me they told emph. long ago people to me they told
/They told me this, long ago people told me this.

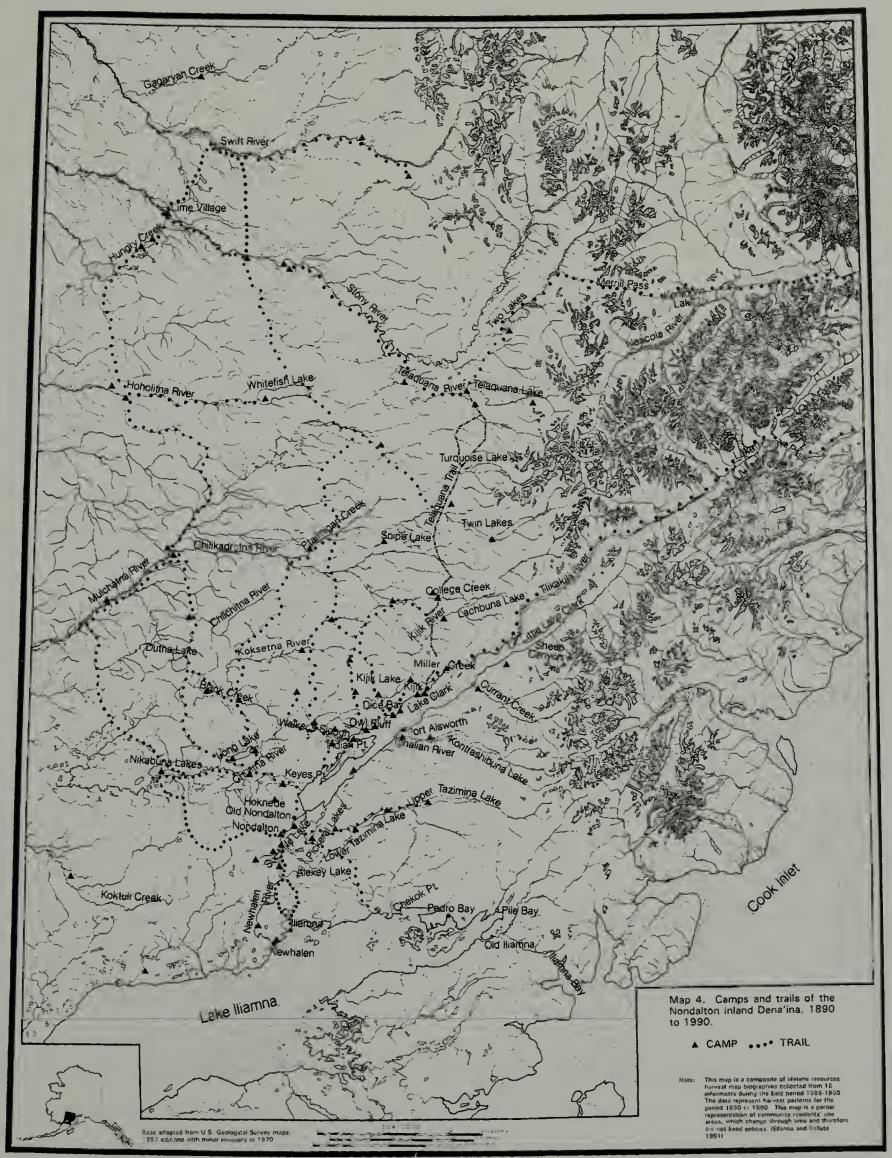
Qut'ana Mulchatnu hch'anidatl'na k'ishi.
people M. they came from pl. it seems
/People were coming from Mulchatna River [25-V] it seems.

Qizhjeh Qizhjeh qech' htazdatl' na.
'they gathered' 'they gathered' to they came pl.
/They were coming toward 'they gathered' [24-Q, Kijik].

T'q'uya Vena ghini hdi hdidatl' łu.
'sockeye salmon lake' that one then they came to evid.
/They came out on that 'sockeye lake' [31-T'V, Kijik Lake].

Dnaghelt'ana quht'ana hghila łu k'entsa hdilyuh ha.
many people there were evid. tumpline they pulled and
/There were many people, they were pulling sleds (with tumplines).

Łik'a ha k'i hvegh qighisen yi.
dogs and too by them were absent then
/They had no dogs either then.
:32



Map 4. Camps and trails of the Nondalton inland Dena'ina, 1890 to 1990.

Map 4. *Andrew Balluta worked with Linda Ellanna and George Sherrod on fine-grained land use maps for their 1992 book. This map depicts trails and campsites between Iliamna Lake, Stony River, and West Cook Inlet (Ellanna and Balluta 1992:142)*

Yeh daghisedi gheli hghideł ghu.
there long ways really they went there
/They had gone a long ways.

Ts'iłt'an deghk'isen vegguya qilanen.
one person woman her child is
/One woman had a baby.

Yuneq naqaniyu ha,
upland she went ashore and
/She went ashore upland and,

ha yejeła yetl'ughuyiq' nink'ilax.
and diaper moss beneath it she changes
/and she was changing the baby's diaper material.
:50
Qut'ana dnaghelt'ana ghuna hdi,
peoplee many they then
/There were many people then,

"Ugha qeghch'duggat ni."
okay let's chip through opt.
/"Okay, let's chip a hole through (the ice)."

"Iy gu vatudnaghelt'ayi shi," qeyłni ghun.
it here it is deep in it evid. they say to him
/"Here it should be deep water in it (lake)," they said to him.
1:01
"Nayehdi veghu tudnaghelt'ach' dach' qit'a ch'qididuninh," nih łu.
we then along it how much water thus seems we can find out he says evid.
/"We will find out just how deep the water is," he says.

Ha nunutseq'i tl'ił ts'ił nihnanilu ha
and braided rope one place they put
/And they put a braided rope in one place and

ha yi ghini qałnigi heyenghałyuch' vekiyiq' ghu dnaghiłduzi k'i ha.
and it that one rock they tied its end there heavy one too and
/and to that one, they tied a rock onto the end of it, a heavy one.

Q'uyehdi ten ghe qeytnaniłen ha
and then ice through they dropped it and
/Then they dropped it through the ice and

"Eya, yi gini ki łu vatutnaghelchiq'i łu gu qeyłniyi," qetni łu.
hey it this too seems shallow in it seems here they say to him, it is said evid.
/"Hey, here the water is kind of shallow they said to him," they said.

Nch'u hdit'al hq'u łu ten ghini deggech' łu qeveł huyudghetl'.
not it did occur and evid. ice that upward evid. with them it broke upward
/Not long after that, it seems that the ice broke in an upward direction on them.
2:00
Ha t'anch' gheli ye ghu qil qizdlan ye ghu
and all really it there bad occurred it then
/And then they all perished right there.

Ey ghu tenq' dalts'ina ghuna.
and then on ice the ones staying they
/The ones there staying on the ice.

Ey ghu deghk'isen ghu ch'q'aynigen tl'ughuyiq' nink'ilayen,
it there woman there baby beneath it she was replacing
/That woman who was changing the baby there,

yen hyan hdi łu esdyex łu,
she ony then it seems she survived it seems
/she was the only one who survived,
2:16
vegguya ełа.
child with
/with her child.

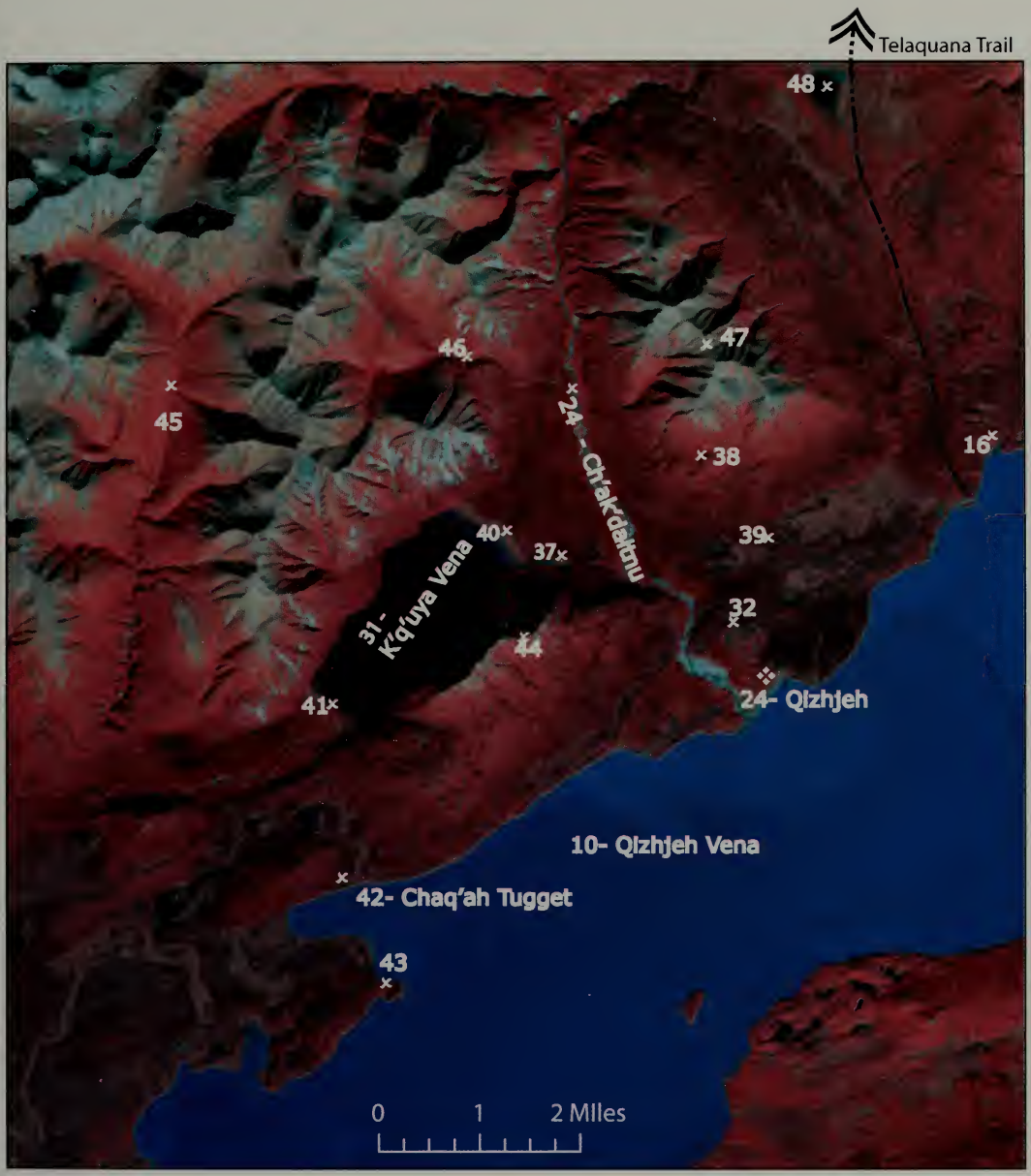
Yenhdi Qizhjeh Qizhjeh ghu niyu ha.
she then 'they gathered' 'they gathered' there she went and
/She went there to Kijik [24-Q].

"Yeqech' dach' shnugheł tqidyuggi ven ghini at.
this in this way in my prescence it happened lake that on
/"This is what happened in my presence on that lake.

"Ha t'anch'u sheł nughedełna ghuna t'anch'u daq'u qezdlan iy,"
and everyone with me ones who were going they all finished became
/"And all the ones who were traveling with me all of them perished,"

qełni łu.
she says to them it seems
/she told them it seems.

Yeh hqugh yan yeh qugh yan łu qit'aqideshni łu yi ey.
there up to only there to only evid. I know of evid. it it
/That is only as far as I know of this situation.
ends 2:45



Map 5. *Landsat image with some Dena'ina place names in the Kijik area. Refer to Table 1.*

14
Qil'ihtnu Tl'ughu, Shchitda Qizdlan Qenq'a 'Headwaters of Evil Stream' and the House Where my Grandmother Was Born

Andrew Balluta's father's mother Dolly Koktelash Balluta, was born in about 1870. She had several children: Antone (Andrew's father), Ralph, Harry, Mary, and Vera. This describes the village site on upper Qil'ihtnu *[32-Q] about 2 miles west of the main Kijik village site. Recorded in Dec. 2004 on Ti4373; with the first segment recorded upon review in Nov. of 2007 on Ti4521.*
14-qilihtnu.mp3; length 2:26

Qil'ihtnu k'i hdghnih.
'evil stream' too they say
/They also mention 'bad stream' [32-Q].

Ye shughu Qizhjeh qayeh ghu qiniq' ch'ada, nda ch'adaniłen ha' tqidyuq.
there emph. 'they gathered' village there upstream how what current flowed out and it happened
/There at Kijik village [24-Q] in the back (upstream) it happened that it started to flow out from there.

Iy yeqech' nch'u yeqech' qit'al shughu.
it that way not that way had not been emph.
/It (that stream) had not been that way (previously).

Shu yeghuda qil'i yada nih qadiyuyiq' tqidyuq.
evid. for a reason bad what etc. like it had come out it happened
/So for this reason perhaps something bad, (an ominous creature) had crawled out.*

---

* i.e. the emergence of this stream seemed to be something bad. A reference to this incident is in Lynch 1982:75 as related by Alex and Pete Trefon. "One legend tells of a priest who threw holy water into the pond that used to be at the east end of historic Kijik village in order to repel a monster who was reputed to live in it. During the night there was a noise and the ground was rent. Most of the water and the monster had gone away. To this day only a small slough remains."

Ha yada ch'daniłen shu ha tqidyuq.
and what current flowed out perhaps and it happened
/And somehow current came to flow out.

Ye shughu ghuda shughu Qil'ihtnu heł heł dghinih da.
it emph. reason emph. 'evil stream' with it with it they called when
/So for that reason they called the place 'evil stream' [32-Q].
.31
Qil'i, qil'i shughu qadiyuyi.
bad evil emph. it came out
/A bad thing, an evil thing may have came out.

Nch'u yagheli da nch'u yaghelich' tqinil shida.
not good when not good did not occur emph.
/Something that bad had not actually occurred apparently.

Qetni yeghuda hdi yeghuda shughu ye ghu k'a ch'ahdalggezh hdi.
they say therefore then therefore emph. there then too they left then
/They say, and therefore, therefore then they left that place.
¶ :50
Shchitda qizdlan qenq'a
my grandmother was born house
/The house where my grandmother was born

yuyeh hdighelts'i.
down inside they stayed
/they had stayed down in it.

Yeh k'i qeghch'nidatl' ha.
there too we walked through and
/We walked though that area.
1:00
Ch'vala cheh hq'aghdeq dnałyun.
spruce large in between are growing
/A large spruce tree is growing in the middle (of the house pit).

Yi k'i daghiłkughi gheli ha dyuq, yi shughu.
it too it is large really and it became it emph.
/This one has become really large.

Qut'ana idghełqet, shchitda k'i idghełqat shughu.
people I asked my grandmother too I asked her emph.
/I asked people, and I asked my grandmother too.

Yen "Yi shughu shihdi shqizdlan da.
she there emph. I then I was born emph.
/She (said), "There is the place I was born.

"Yi Qil'ihtnu Tl'ughu
there 'evil stream headwaters'
/"There at 'head of evil stream' [32-Q].

"Yi shughu shi shqizdlan ha yi shughu nayeshyun da" sheł dghini.
there emph. I I was born and there emph. I grew up emph. to me she said
/"There is the place I was born, and where I grew up," she told me.

Yeh hqugh da yan da iy.
there as much then only emph. it
/That's all about that place (that I know).
¶ 1:30
Nlugha Qizhjeh gheli ghu sergu qizdlan ghu.
not yet 'they gathered' really there church became there
/At the main Kijik [24-Q] site the church had not yet come to be.

Sergu qilan ghu yi k'i enlugha qayeh qełagh ha.
church is there it too not yet village not become and
/Until the church was there, it had not become a village.

Yeh yeh tsah shughu shchitda yuneq yeh ch'vala teh da tqizdlan.
there there first emph. my grandmother upland there spruce among then she was born
/There there prior to that time my grandmother was born in that upland place among the spruce.

Ey yeh shughu ven vunu k'i nch'u hdilts'il ina shina.
it there emph. lake shore too not they did not stay evid.
/Then there the people were not yet living on the shore of the lake.
1:58
Shanteh yan ven vunu k'etnu gguya k'etnu nih hkayik'eleh nih dehdighelts'ih.
in summer only lake shore streams small streams etc. fish run up into etc. they stayed
/Only in summer did they stay on the lake shore at the small streams, at various streams the fish run up into.

Heyteh ghudi ndaha du qich'a chik'a qilan gheyeh shughu,
in winter then where ques. superior wood is below emph.
/During winter wherever there was superior wood, below there,

nichił nichił yuyeh dehdighelts'i na.
house house down in they stayed pl.
/people stayed down in the birchbark houses.*
That's fine.
ends 2:28

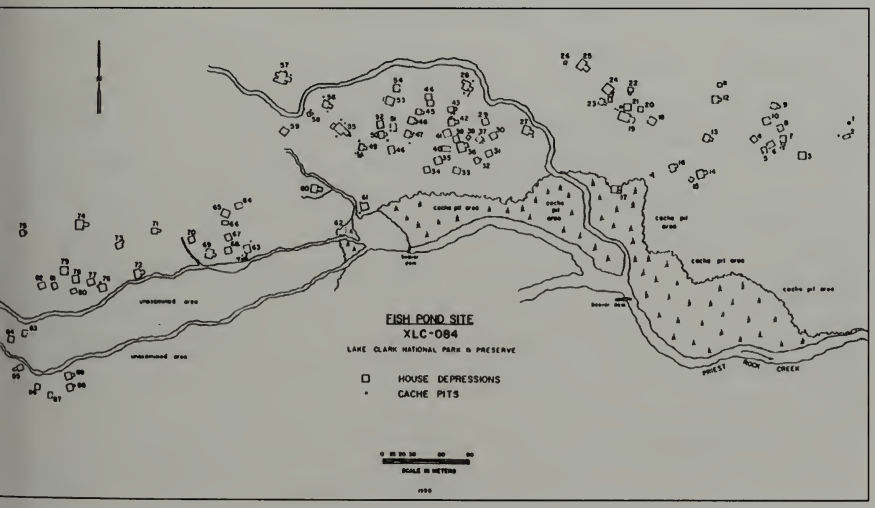


Fig 14-a *The Fish Pond site district near the confluence of* Vighuzdlen *[37-V] and the Kjik River. In the Kijik Archaeological District over 200 house pits and 1500 cache pits have been located. The earlier dates that have been calibrated here are about 800 years before present (Stickman and Bender 2003).*

* *AB offers some interesting observations about the location of winter house sites in relation to firewood sources.*

15
Taz'in Vena Ch'enilgit
When We Got Scared at Tazimna Lake

This is a first-person account of Dena'ina sensitivity to areas called ey'uh qilant *i.e., ominous places in their world. Recorded in Dec. 2004 on Ti4373. 15-tazimnalake.mp3; length 2:58*

Taz'in Vena Q'atl'a yunit dałtuni Taz'in Vena Q'atl'a,
'fishtrap lake' head upstream lake is 'fishtrap lake head'
/At the 'head of fishtrap lake' (33-TV, Tazimna Lake), at head of upper 'fishtrap lake',

yeh shughu naqut'ana hdi nch'u k'ih... nch'u k'i hnulgit,
there emph. our people then not too not too they were not afraid
/our people did not used to be afraid of the area,

hq'u da'a la yeh nuch'udeła.
but still at times there we go
/but we would still go there now and then.

Nch'u yagheli hghile' shida na'eł dghinih.
not good it is not emph. to us he says
/They would tell us that it is not a very good place.

Shi k'i q'u qut'an tayeshdlagh,
I too then man I became
/As I was becoming an adult,

"El'ekna qayeh qighila shida.
medicine men village it was emph.
/"It had been a medicine men's village.

Yeghuda h'usdet nih sht'a nu'ihdeł," na'eł hdghinih.
therefore away from etc. just too you go to us they said
/"For that reason you should just keep away from it," they would tell us.

"Satał'iy dghili, Satał'iy ve'izhih dilani.
'one that is leaning' mountain 'one that is leaning' its name is
/"The mountain, 'the one that is standing leaning,' is its name, 'the one that is leaning' [34-S, mountain north of upper Tazimna Lake].
:59
"Ye ghini la'a veghna veghna nach'delggesha.
it that one ever near it near it do not go
/"Do not ever go too near that place.

"Ezhge ghila'en shida," nał hdghinih.
tough guy he was emph. with us they said
/"That was a tough guy's place," they would tell us.

"Yeghuda ve'usdet sht'a nuch'udeł ha ch'ut'ih."
therefore away from it just we go and we should
/"That is the reason that we should stay away from it."
¶
Q'udi gu qeghna shkela shkela nlanen, William, William Evanoff k'i.
now here near it my brother my brother is W. W. E. too
/Now one time near there my younger brother [Jimmy Balluta], and William Evanoff too.

Yeh yeghini ghu yeh niqahetlch'niłdatl' ha k'uhda'i qilani ghuda.
there that one there there we drove sleds and moose is for
/There we arrived ashore (of the lake) driving sleds going for a moose.
1:30
K'uhda'i tl'uyeh deggech' ch'ach'nidatl'.
moose following upward we went out
/We were following a moose upward.

Ye ghin nch'u k'i et q'u qeve'usdet yeh tayeshyu, shi k'i.
there that one not too just then away from them there I went I too
/And I had gone off away from them then, I did.

Idi łu shegh nuqidyu. "Enuyi da gheli, q'u gheli.
then evid. to me they returned let's quit really now really
/Then they came back to me, "Let's just quit, that's enough,"

"Aa'? nda'a dyuq?" qevł deshni.
yeah what happened to them I say
/"Yeah? What happened?" I said to them.

Shkela gunen Jimmy gunen "Ki ch'etniy det q'u ugha gheli."
my brother this J. this more don't say without now hurry really
/My younger brother, Jimmy said "Just don't say anything else, let's just hurry."
1:59
Q'u nalik'aha nuch'utdatl' ha q'u q'uyehdi t'ech'h ch'anahetlch'ildatl'.
now our dogs we turned back and now then downstream we came out on sleds
/And we turned our dogs back and then we came out back downstream on sleds.

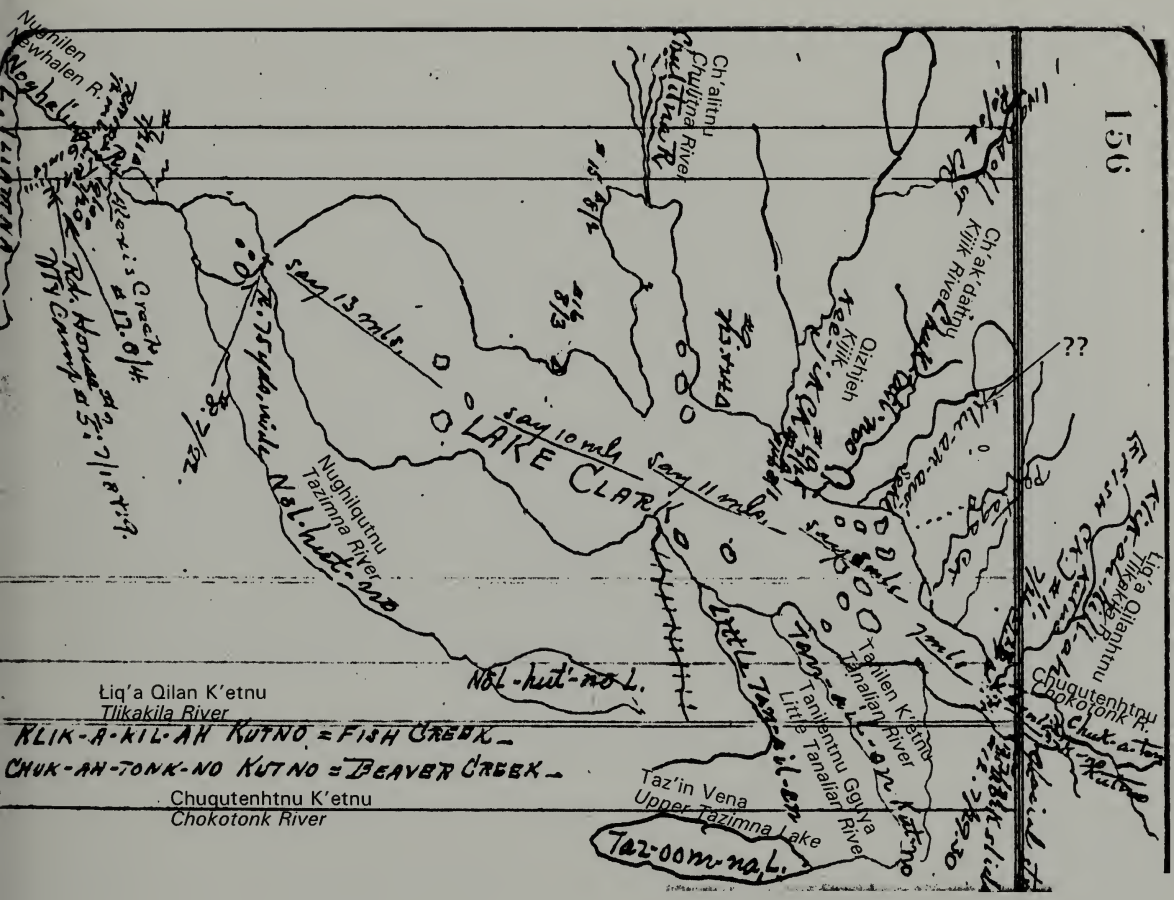
Ey yeh q'ach'k'ighałnik hq'u iy nuch'itdatl'i idi'eła,
it there we pitched tent then there we came back and
/There to where we had pitched a tent, we returned and,

valatga ghini k'i sheł qanaqeydiłchesh,
tent that too with me they took it down
/they took down that tent with me,

Ha "Ugha, nuch'tutna ni."
and okay let's start back opt.
/and "Okay, let's start back."

Nuch'tastnu ha
we started back and
/We started back and

ighil'i ven ghini nuch'ditdatl' gheyeh ch'dedlaji łhdi,
another lake that one we reached below there we are cooking and then
/we got to another lake and we were cooking and then (I said),



Map 6. *1902 Sketch map of Lake Clark with Dena'ina place names by botanist Martin Gorman. All but one name is recognizable to contemporary speakers. A name Gorman placed at Miller Creek, "Klu-an-aw-sekl" is not recognized by today's elders.* MAP FROM THE MARTIN GORMAN COLLECTION, UNIVERSITY OF OREGON.

"Nda'ich' q'u t'ehdyuq?" qeveł deshni.
what now happened to you to them I say
/"What happened to you?" I said to them.

Shu shkela Jimmy gunen, "Ch'nilgit.
to me my brother J. this one we got scared
/My brother Jimmy (said), "We got scared.
2:30
"K'uhda'i tl'uyeh ch'uyułi ghini da'a qałnigi na'eł zdlan ha
moose following we are going that one still rock on us it became and
/"We were following a moose when it turned into a rock on us there and,

"Yeh hnuyu ch'nilget ha ghu hch'anashełch'eydaltuk'.
there meantime we got scared and there we ran away
/"In the meantime we got scared there and we ran away from there.

Yeghuda shughu gudih nuch'itdatl'."
therefore emph. to here we returned
/"That is the reason that we came back."

Q'udi gu yeqech' yeqech' k'i na'eł tqidyuq ha yeh shtunch'edał ghu.
now here this way this way too to us happened and there we went hunting there
/Now this is is the way it happened to us when we were hunting there.

Okay.
ends 2:58

Fig. 15-a. *The Dena'ina men who knew how to travel the country played a highly significant role in early historic commerce and exploration in this area, as did Athabascans throughout Alaska. This is a cartographic encounter prior to a sheep hunt in 1921 on the shore of* Nila Vena *[13-NV, Iliamna Lake] near Newhalen village. Left to right Wassillie Anelon, Andrew Balluta (author's grandfather) and Fred Vreeland. Grandfather Andrew Balluta's Dena'ina name was* Nuhda'esen *'one who steps'. This name refers to his prowess as a walker and hiker. He died in 1929.*

NPS PHOTO H-849, COURTESY OF SANDRA ORRIS.

10: Qizhjeh Vena
43
42
52
44:
Dghelishla
29
45
31:
K'q'uya Vena
40
37
41
30:
Ch'ak'dałtnu
47

PART 3

Essays on Environment, Resources, and Technologies

Fig 16-a *Looking west from the top of* K'unust'in *[47-K', Kjik Mountain]. Thirteen names are numbered on this photo of the stronghold of the* Qizhjeh Ht'ana. *Refer to the Dena'ina place names in Table 1.* NPS PHOTO BY JOHN BRANSON.

16
Qałnigi Nih Ghuhdiłt'ayi
They Would Use Various Rocks

Recorded in three segments in May 2005, Ti 4390
16-rocks.mp3; length 3:16

a) Re whetstones

Q'uł denlahi qilan.
whetstone material is
/There is whetstone rock material.

Qizhjeh Vena at nak'uch' nidani'u ghu q'uł denlahi qilant.
'they gathered lake' in from us point extends there whetstone material is
/At Kijik Lake [10-QV] across from us there is a point where there is a place for whetstone rock material.*

Ye q'uł t'qeł'ih.
it whetstone they gather
/There they gathered whetstones.

Yehdi qeyeł qeyeł nunuluqełchixi q'uł.
then with them with them they resharpen whetstones
/And then there with those, with those whetstones they sharpened things.
:25
Ts'ił ye ghini ts'ił niqeytnelaxi ghu.
one there that one now there
/In one place, they gather them in one place there.

Da'a qeytl'egh nik'ghełchet ch'yan.
always they replace they put sth. always
/They would always replace it there with something.**

---

* *This place is called* Q'uł Qelaht, *[35- QQ], bay south of Currant Creek.*

** *Leaving something in their possession, as a sign of good luck*

Heyiłket ha tqyeł'ih.
they take it and they do
/They would take it as they did that.
:32
Ey yet ndaha k'ilayi,
it there where they are
/Wherever they are (useable rocks),

qałnigi ghuhdiłt'ayi nih htulał.
rocks they use etc. will be
/rocks would be used in various ways.

Yi k'i t'anch'u qeytl'egh nik'ghełchet hyan.
it too everything they exchanging he puts sth. always
/They always replace these things with something.

Hyan heyiłket ha t'qeyghił'ih,
always they take it and they did
/They would only take it (whetstone) in that way,

htsast'ah hdi.
anciently then
/(they did that) anciently.
:53
2) Quarry at Twin Lakes
Niłqidlen Vena at hdi yi k'i qałnigi qilan yehdi.
'current joins lake' at then it too rocks are there
/At 'current joins lake' [36-NV, Twin Lakes] there are also rocks there.

Ts'iłten nułtu qeyeghudghiłt'ah ha ha tets'.
arrow for they used and and spear
/They used these for arrow points, and for spears.

Tets' lu k'a nghu du k'i qeyghudghiłt'ah.
spear point too there too they used
/For the heads of the spears, that is what they used these for.

Yeh yehdi k'a qałnigi qilan ha
there there then too rocks are and
/There also are such rocks and

ha yi k'i vetl'egh nik'eldełt ch'hyan heyghiłket.
and there too in place of it things are put always they take it
/and things are always put to replace these when they take it.

Da'a da'a qut'ana nih nughedełna nih, nih,
regularly regularly people etc. people that go etc. etc.
/Those various people who regularly traveled back and forth,

k'i nch'u hyiłkeł ha nch'u t'ehyił'il, yi k'i
too not they don't take and not they do not do it too
/they would not take anything unless that put back something.
1:46

c) Chipping rocks

JK: How would you say that if they are cracking or chipping and pounding to make chips?
AB: You mean to make arrowheads? Well I asked about it, and they said that they used like a flame and water, and cold water, and heat rock and they just drop cold water on, and it chips.
JK: Can you describe that in Dena'ina?
2:34
Ts'iłten nułtu qeyeghux k'i qałnigi,
arrows for they make too rocks
/When they make rocks for arrows,

yi k'i hdi nalqeni eł shughu tqeyghił'ih da.
it too then how with emph. they made emph.
/they would make those rocks hot.

Qałnigi ghini nalqen ha,
rocks those hot and
/While those rocks are hot,

ha ezhi'i nilani minłni hdi qeytsendełtl'et da shla jitshla q'u.
and cold is water then they pour as little very little then
/and then they drip some cold water onto it, just a little bit.

Hugh q'uyehdi hudeqax ghu t'ih.
until then it fragments then it does
/until then it fragments apart.

Ch'u ghu dnalchin ch'u tqeył'ix.
and then shaped and they make it
/and then they can make it into a shape.

Yena k'i yena k'i deqitnaghiłdenna gheli shughu yeqech' t'qghił'ihna.
they too they too the ones who know how really emph. in this way the ones that did
/They too were true experts, the people who knew this skill.
end 3:12

FIG. 16-B *"A partially used stone blade core, from Upper Twin Lakes area,* Niłqidlen Vena *[36-NV]. Front view (left) top view (upper right), side view (lower right). The long parallel ridges are scars from the removal of blades from this carefully prepared core" (Jeanne Schaaf, p.c.)*
NPS PHOTO BY DAVE TENNESSEN.

17
Dach' Htsast'ahdi Łiq'a Iqu Qul'ih Ha
How They Obtained Salmon Long Ago

This adds to the rich literature on Nondalton/Kijik Dena'ina fishing (see Stickman et al. 2005). The two segments were recorded on May 24, 2005, Ti 4340 with review on 11/28/07. Footnote comments are by Bill Simeone of Alaska Department of Fish & Game. 17-fishspawn-rules.mp3; length 7.09

17a) Salmon Movement Patterns

Shanteh ghu łiq'a na'a leh.
in summer then salmon to us swim
/In the summer the salmon swim to us.

Łiq'a nch'u na'a qełagh hnuyu, łiq'a na'a leh ha,
salmon not to us have not come when salmon to us swim and
/When salmon have not yet come to us, and as the salmon are coming to us,

ye ghini ghu tats'k'ełkes ha nlugha nlugha ey'u taq'innalyay nih.
there those then we set sth.. in water and not yet not yet out there release roe in water etc.
/we set those (nets) in water and the fish that are not yet releasing eggs in the water out there.

ha qa'ighastdal hnuyu,
and not arrived then
/and have not yet arrived,

nayi k'i hdi veghuch'dułt'ayi nułtu hdi.
we too then we use them for then
/these then are the ones that we make use of them.

Chaqenq'a yuyeh yuyeh nich'ełdeł ha.
smokehouse inside inside we put them and
/We put them inside the smokehouse.

:32
Yeqech' k'i ch'ulqadi nułtu łiq'a nih nich'elax.
this way too we eat for salmon etc. we put them up
/In this way we put up for eating the various salmon.

Ghuhdi łiq'a ghin yeh ileh ch'u.
then salmon those there pass and
/When those salmon have passed by there and.

Ndaha du taq'innulyałi, taq'innelyax yeh deggech' tedeł.
where ques. they put roe in water, they put roe in water there to upper areas they go
/Wherever the spawners are releasing eggs in water, they go on to the upper areas.

Ye ghu taq'innelyax yunit, Qizhjeh Vena yunit.
there then they put roe in water upstream 'they gather lake' upstream
/They release eggs in water there upstream, in 'they gather lake' [10-QV, Lake Clark], upstream.

Yeh tak' Qizhjeh k'i qighishin taq'ink'enelyax.
there f.s. 'they gather' too nicely they put roe in water
/There they spawn nicely there in 'they gathered (lake) [10-QV].*
¶1:03
Yehdi q'u taq'ink'nelyaxi eł tl'eghi idi'ełа,
there now ones that put roe in water and after then
/There then just after the spawning ones then,

q'uyehdi yeh yi k'i iqu ch'el'ih yi k'i,
then there it too for we pursue it too
/then there we go for those ones,

---

* AB is saying they must use the fish that are not yet ready to spawn. These are ones that must be used first. There seem to be two runs or two waves of fish; those not ready to spawn, and those ready to spawn, that are releasing eggs. The spawners go by and spawn in Lake Clark. Then there is another wave that comes that are not spawning. He also says that females will release their roe if there is warm spring water. This makes sense because the spring water provides oxygen which facilitates incubation.—Bill Simeone.

ghu taq'innelyax tl'egh.
there they put roe in water after
/then following the ones releasing eggs.

Yi shughu nudelvay nudelvay nułtu hdi.
it emph. grey fish grey fish for then
/These are for 'ones that are grey' (fall food fish) then.

Ts'et'is ha duch'ełdeł yi k'i.
we cut and we hang them then too
/We cut them and then hang them up too.

Ghuhdi ezhi qilan ghu yeqech' q'u hdiggux.
then cold is there that way now they become dry
/There then when it is cold they get dry like that (freeze-dry).
1:30
Hey yi k'i yaghelich' sht'a ch'elqat ha ch'eł'ih.
winter it too nicely just we eat and we do
/In the wintertime we have that as something nice to eat.

Yet taq'innelyax taq'ink'enelyax ghu k'i nch'u destik nih shughu.
there they put roe in water they put roe in water there too not not freeze etc. emph.
/Where they release roe in water there, it does not freeze around there.

Taq'innelyax ha tqet'ih da k'etnu gguya nih.
they put roe in water and they do when streams small etc.
/As they release roe into the water in the various small creeks.

Da'a yeh udi udi nih ye.. yeqech' qit'anih hyan shughu taq'innelyax da.
still there own own etc. f.s. that way they know only emph. they put roe in water when
/Still on their own it seems they just know when to release eggs in water.
1:57
<qantanghazdlen yeh yan taq'ink'enlyax ha qut'ih da.>
springs flow out there only they put roe in water and they do when
/Only where springs are flowing out, do they release their eggs in water.

Łiq'a ghini k'i da yeh łughu da taq'ink'enlyax da nch'u inezeni shi'i.
salmon those too when there evid. when they put roe in water when not do not intend emph.
/Those salmon that are still there do not intend to release roe in water.

Da'a qantanghazdlen ha nch'u destik na shughu,
yet springs flow out and not not frozen emph. emph.
/Unless springs are flowing and it is not frozen,

taq'ink'enlyax ha t'ghit'ih da.
they put roe in water and they did when
/when they do put roe in water.

Da yeh łughu da taq'ink'enlyax da k'i nch'u ghel'iyi shi.
then there evid. then they put roe in water when too not they do not do evid.
/They cannot just spawn in any place.

Udi nih qit'aqitni shughu taq'ink'enelyax.
own etc. they know emph. they put roe in water
/They (various fish) on their own know how to the release roe into water.
2:31
Q'udi gu k'eldunch' taq'ink'nelyax ghu,
now here some places they put roe in water then
/Now here in places where they spawn,

chu hdunink'etggezh ha ha ha łiq'a k'i nch'u qa'isdleh ha dyuq [tqet'ix].
beavers blocked off sth. and and and salmon too not not run up and it happens
/beavers have blocked off (streams) in places and it happens that the fish can't swim in there.

Ha yeh q'u nch'u gheli qa'i qa'ik'esdleh ha.
and there then not actually f.s. they do not swim up and
/And there they cannot actually swim past there.

Ha tqidyuq ghu.
and it happened there
/And that has happened there.

Denk'i heyi hq'u hdałchin ghu,
four winters then made then
/Every four years then,

ts'ił k'etnu gguya nch'u yu taq'ink'nelyaŷ hnuyu.
one stream small not for it they do not spawn when
/at one small stream there are no spawning salmon in it.

Chu ht'u nik'niggezhi ghuda.
beavers barrier they put due to
/Due to the beaver blocking it off.
3:09
That's pretty good about spawning fish. And how we put it up before spawning. After they spawn out and then we do fish for it again. And that's about where they spawn. They don't spawn any old place, where there's spring water and it doesn't freeze. So that's the way it is.
4:00
17b) Fish Harvest Customs
Tsast'ahdi łiq'a k'i iqu qul'ih.
long ago salmon too for they pursue
/Long ago they would also go for fish.

Ha nuhqełchix hya t'ehqut'ih.
and they build across in it they did
/and they would build a weir across in it (stream).

Hya ts'inun nuk'ghanigik ha.
in it straight across stakes were placed and
and put it in (stream) straight across stakes were placed.
4:30
Yi k'i łiq'a videł ghu daghiłtey łiq'a videł hugh hugh.
it toot salmon go in there it is strong salmon go in up to up to
/As the salmon would go in there, it (fence) is as strong as the fish (run) that enters it.

Łiq'a t'eł'anna ghuna kisht'a nch'u dehnilt'eŷ ghu.
salmon one who gather they much not not many then
/The ones who are fishing, are not (taking) very many then.

Hudi jan jan ghu qeytut'usi q'ent'ayi hqugh ch'ak'hghiłket.
selves day day then they will cut it seems that up to they take out
/For that day, they would take out (of the weir) just as much as they would be able to cut by themselves during that day.*

Qayeh ghu deqidaghiłkugh ch'u hudi hudi nduzhqugh ch'k'ułkit ch'k'ułkit qeynizenh.
village there as large as and selves selves how much we take we take they plan
/For the entire village they would plan the amount that they should take.
5:00
Ghu vech'a'il'ehi ha ye ghuh ha q'anughedełi ghini hdi.
there ones that are left and it there and they swim around those then
/The ones left there they would be swimming around in there.

Dunich'en yi da ghini qeych'ak'denłqet'.
upstream side there then those they open it up (weir)
/On the up stream side they open the door up.

Ch'ak'hdenłqet' ch'u
they open it up and
/They open it up and

łiq'a ghini yeh ideł.
salmon those there they pass by
/those salmon pass by there.

---

* Self limitation–the value or moral behind the harvest is to take only what you need and to limit the harvest to an amount that can easily be processed without wasting fish. Also, as Katie John and others said, the leaders or head people knew how many fish were needed and did not harvest beyond that limit –Bill Simeone (also cf. Simeone and Kari 2002 on the Ahtna salmon fishery.)

Yihdi taq'innulyayi nułtu qeyłnihi.
then ones that put roe in water for they say
/Those they say are for 'the ones releasing roe in water'.
Nch'u ghu ghu ghu t'qit'a nch'u chik'.. chik'hdiłt'ik na shina.
not there then then it seems not f.s. they do not harvest emph.
/There then they did not try to kill (harvest) them (the spawners).
5:31
Łiq'a ghini k'i taq'intinulyał qeyłniyi ghini k'i,
salmon those too ones that will put roe in water they say those too
/As they say those salmon are ones that will release roe in water,

yeh ideła nch'u nch'u tqisih ndi yi k'i
there they pass by not not they do not bother them too
/they would pass by there and they would not bother them either.

Ye ghu k'emeq' nih ta ndaha du taq'ink'enlyax yeh hdi nideł.
there then pond etc. where ques. they put roe in water there then they go
/They go into to spawning ponds where they can drop eggs into the water.

Yeh nideł ghu k'i yi k'i nutiha k'i qeych'aghelket.
there they go there too it too two too they take out
/As they stop there (at fish ponds) and they might take out two (fish).

Yi k'i hest'a yan qeych'aghelket.
these too males only they take out
/These they take out are only the male fish.

Ha yehdi qeydudlaji nułtu.
and then they cooking for
/And they would be cooking.
6:00
Da ghu tqidaghiłkugh nch'u da'a yi k'i nch'u chiqeydełt'iŷ,
then there a large quantity not still it too not they do not harvest
/They would never harvest the quantity (the entire school),

taq'innalyayi ghuda.
ones that put roe in water because
/because they were the spawners.

Ghu taq'ink'elyax htl'egh ha,
there they put roe in water after and
/After they had dropped their eggs in water there,

ha q'u gheli chik'dutt'ixi t'iɬ'ihi hdi,
and then really they are dying they do then
/and as they are just about to die then,

q'uyehdi yi shughu nudelvay k'i qeyłchixi.
then it emph. grey fish too they make
/then they would make the 'one that is grey' (fall frozen fish).

Yehdi hest'a gheli yan chihdełt'ixi tqet'ih nudelvay nułtu.
then male actual only they harvest they do grey fish for
/Then they harvest only the actual male fish for the *nudelvay*.

Yi k'i kisht'a nch'u dnilt'eh qugh.
it too many not not many until
/And not too many of these (were taken).

Da'a ghu tqidaghiłkugh ch'u da'a nch'u chiqeydełt'iŷi shi łiq'a nihdi k'i.
still there large quantity and still not they did not harvest evid fish etc. too
/They still did not harvest a large quantity of those sockeye salmon.
6:45
Yehdi taq'ink'enulyax ha nunudyahi nułtu
there then ones that put roe in water and they reproduce for
/They would release the roe in the water so that they can reproduce again.

Dach' shughu htsast'ahdi łiq'a iqu qul'ih ha.
that way emph. long ago salmon for they obtained
/That is how they obtained salmon long ago.

"Łiq'a ghini k'i dghayi!
salmon those too keep away
/"Keep away from those salmon!

"Taq'innulyayi nułtu," qeył dghinihi.
ones that put roe in water for they would say
/"Because they are the ones releasing roe in the water," they would say.
ends 7:02

"They knew what they were doing long ago. They didn't kill everything they see. They don't touch the fish once they go up to the spawning areas. This is taking care of our resources."

FIG. 17-A Hey liq'a *fall salmon swimming in* K'q'uya Vena *[31-K'V, Kijik Lake]. "Kijik Lake is one of the most productive red salmon producing lakes in the Bristol Bay drainage, and it is home to some of the latest spawning reds in the entire drainage. Salmon have been seen spawning there in November and December," (John Branson, p.c.).* NPS PHOTO BY DAN YOUNG.

18
Łiq'a K'qat Nułtu Idi
Regarding Salmon Foods

Recorded in May 2005 Ti 4390, with additions on 11/28/07.
18-fishfoods.mp3; seg. 4:51

1) K'chish, Stored Fish Meat Recipe
K'chish
sliced fish meat
/sliced fish meat in oil

K'chish ggagga ves yinughelyiyi k'enut'
sliced fish meat bear stomach bag fish flesh
/The sliced fish meat in oil is in the bear stomach bag

k'enut' shughu k'q'ik'a.
fish flesh emph. crumbled
/the fish meat is crumbled.

Ggagga ves yinughelyu ha ggagga tlegha hdi tuyitnel.
bear stomach bag and bear oil then is poured in
/In the bear skin bag then bear grease is poured in.

<K'eldunteh hdi k'tsigha k'tsigha k'i vetuyitnel ha tqeyghił'ih.>
sometimes then head oil head oil to is poured into it and they did
</Then sometimes they do it with fish head oil, fish head oil that is poured in it.>

A bear stomach that is clean, and they put *k'enut'* in there, that's fish, fish meat, just sliced meat from fish and then they put either *k'tsigha* [fish grease or] *ggagga tlegha hdi* [bear grease].
:53

b) Nin'iltani 'objects set in a row'
That is spawned out salmon, that you find on the beach, you know, after they drift

up. You pick it up and lay it, lay it on the beach so that it will freeze or dry or whatever. That's what you call *nin'iltani*.
1:15
Nin'iltani.
objects in a row
/objects (fish) that are set in a row.

Naqeliteh <niqata'ilaxi> ghini ninuqeyłtax.
in fall ones that swim ashore those they set in row
/In fall time the ones that wash ashore (fresh spawned out salmon) they set in a row.

Yi shughu nin'iltani qeyłnihi.
it emph. ones set in row they call it
/These they call 'the ones set in a row.'

JK: They aren't processed otherwise?
No, it is just the way it is.

c) Nudelvay 'the one that is grey'.
1:39
Naqeliteh q'u taq'ink'elyax tl'egh idi'eła,
in fall then they put roe in water after and then
/In fall as the fish have released eggs, after that time,

nudelvay k'iqu qel'ix.
one that is grey for they go
/they go for 'the one that is grey'.

Yehdi qeyt'us ha uch'en duhyełdeł ha,
then they cut them and outside they hang them and
/Then they cut them, and they hang them up outside and,

ha ezhi'i hdi hyiłggux.
and cold then they dry them
/and they dry them in the cold air.

Yi shughu nudelvay qeyłnih.
it emph. 'one that is grey' they call it
/This is what they call 'one that is grey'.
2:00
Those are cut and hung, let it freeze dry, really. Let it freeze and it freeze dry. And that is good. you eat it with oil, seal oil, bear oil.

d) Tahqets' nizili, 'that which is fermented under water'
2:27
Tahqets' nizili shughu,
under water it is fermented emph.
/'That which is fermented under water',

tl'ił ha qeyneltl'ił ha q'uyehdi tuqeynełdeł.
line and they thread and then they put them in water
/they thread a line through these (salmon) and then they put them in water.

Yi k'i nch'u tiłen sht'a tuqeynełdeł ha ha
it too not not flowing just they put them in water and and
/They put them in water where there is not much current and, and

Q'uyehdi udiyeh hq'u hutuyiłdeł.
then on own then they float up
/Then they float up on their own.

Yi shughu tah tahqets' nizili qeył dghinih.
it emph. underwater underwater it is fermented they call it
/That is the one they call the 'one that ferments under the water'.

e) Dunultani, 'that which is hung up again'
2:50
You catch fish in the fall time, spawned out salmon. And you just hang it up just the way it is. You cut into the tail so it will drain out. Drain all the blood and water out of it. That is what you call *dunultani*. And that is good dog food. They save that for food too. You know in early days they run into starvation. And when they

run into starvation like that, that was food to them, d*unultani*.

f) Q'in roe

3:49

Htsast'a q'in ghini k'i qeynghiłggux.
long ago roe that too they dry
/Long ago they would dry the salmon roe.

Ha ha yi shughu q'in q'in nazggeni qeył dghinihi.
and and it emph. roe roe that is dry they call it
/That is what they call 'dry roe'.

Dnaghelt'ah sht'a yeqech' qeyeghighuh.
a large amount just in that way they would make
/They used to make a large quantity in that way.

Yehdi k'undet tqut'ix ghu yi qeyghudghiłt'ah
then hunger it happens then it they would use it
/Then they would use that in times of hunger.

4:07

Q'in q'in ts'etl'a k'i hdghinih yi.
roe roe gummy toot they call it
/Also there is a roe, a roe they call 'gummy roe.'

Yi hdi da'a da'a minłni nilanh hqugh,
it then still still water is until
/That one is [kept] in water until,

q'adghelts'etl' ha t'ix.
it becomes gummy and it turns
/it becomes gummy.

Yi shughu q'in ts'etl'a qeył dghinih.
it emph. roe gummy they call it
/That one they call 'gummy roe'.

Q'in q'in ghini k'i iqelch' t'qeyghił'ix
roe roe these too different they fix it
/The roe, that roe they fix the roe in different ways.

Da'a q'in q'in ghini gudlik nih at aqeynełdeł ha,
still roe roe that pot etc. in they put and
/Still, that roe, they put it into kettles and,

ha ha nuti eł tqeył'ix.
and and salt with they put
/and and they salt it.

Yihdi heyteh ghu shagela qeyechiqul'an ha tqeyeghił'ix yi k'i.
it then in winter then trout they fish for and they make it it too
/Then in winter as they ice fish for trout, they make it for that (as bait), that too.
ends 4:51

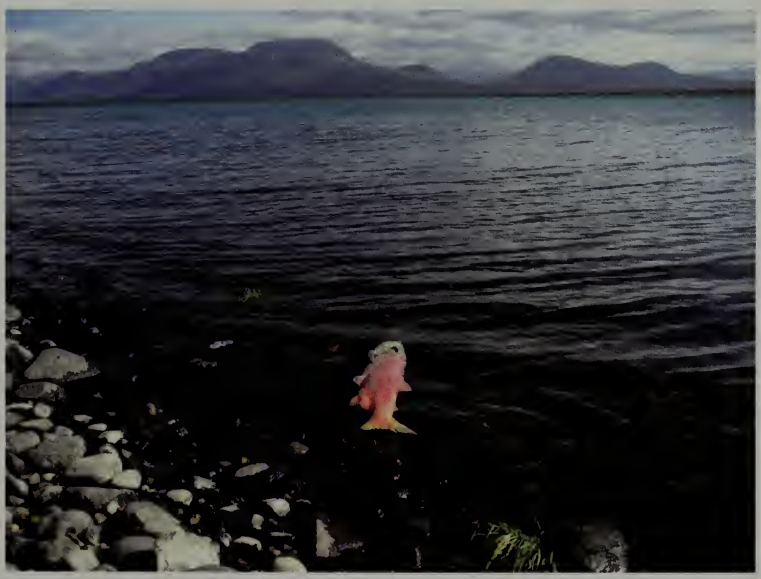


Fig. 18-a Tiłtani *or spawned-out salmon on the shore of* Nuvendaltun *[9-N, Sixmile Lake] on the beach in front of Nondalton. The larger mountain across the lake is called* K'denez Dghil'u *[59-K'D].* PHOTO BY KAREN STICKMAN.

19
Łik'aha Qighishin Quldini Qa
Well-Trained Dogs

Recorded on Jan 26, 2006 on Ti 4469.
19-dogcare.mp3; length 2:46

Htsast'a hdi łik'aha k'i ghuch'dghiłt'ah.
in thepast then dogs too we used
/In the past we also used dogs.

Ha łik'aha dnaghelt'a t'qighit'ah.
and dogs were many there were
/And there were many dogs.

Shanteh ghu qenghaltl'in ch'u minłni qeveghu..qevghuch'equx ha.
in summer then they were tied up and water f.s. we gave them
/In summer they were tied up, and we gave them water.

Shanteh ghu k'i łiq'a łiq'a tl'egh'it hdi łiq'a hvu ch'elach.
in summer then too salmon salmon after then salmon for we boil
/In summer after the salmon (run), we would cook fish for them.

Ha yehdi qeveghuch'ełqat ha ch'ghił'ih.
and then we feed them and we did
/And then we would feed that to them then.
:31
Naqeliteh qegh ezhi qtełax qeghna idi ełа,
in fall for them cold it becomes around then and
/In fall time, as it starts to get cold for them around that time,

q'uyehdi ndaha du łiq'a qilan ha
and then where ques. salmon are and
/then wherever there may be salmon,

ndaha du hey liq'a qilan yehdi qeveł nich'delggesh.
where ques. winter salmon are there with them we stop
/wherever the fall salmon are, there we would stop with them.

Ha ha yehdi qighishinsht'a qevghuch'k'ełket
and and then nicely we feed them
/And we could feed them nicely.

Nuch'qevełyih qighishin sht'a.
we fatten them nicely just
/We would fatten them up just nicely.
¶
Yihdi veghuch'dułt'ayi nułtu nułtu qighishin sht'a qevenuqelyih ha.
and then that which we use for for nicely just we fatten them and
/And then in order for us to use them (for work), they would fatten them up well.

Yehdi denhdiłtex ghu.
then they make them strong there
/There they make them strong then.

Unhtsah hvegh ezhi qełax ch'u q'uyehdi qeveł nuch'k'ułgheł.
first on them cold it becomes and then with them we drive sleds
/When it first gets cold for them, then we would drive sleds with them.
1:15
Ha daghisedi nch'u ughasht'ay taqetneh ha tqet'ixhdi naqeliteh ghu.
and long distance not rapidly they do not tire and they do in fall time then
/At long distances they do not tire rapidly, and they do this during the fall time.

Nch'u k'i hdisedi hqugh qighishin qighishin k'elqadi łik'aha qa,
not too not far up to nicely nicely food dogs for
/If it is not too long distance for them, and with good foods for the dogs,

ughasht'ay gheli nuhdiltex ha ezhge nuqedlax.
quickly really they get strong and tough they become
/they get strong quite quickly and they become tough.

Ha hey teh ghuhdi ki daghisedi nułtu yi k'i qighishin qevghuch'k'ełqat ha.
and winter time then more distance for it too well we feed them and
/And during winter for the greater distances, then we feed them well.

Da'a da'a niłqinigi egh qeveghuch'k'ełqat nch'u t'ech'ghił'il.
still still time after time for we feed them not we do not do
/And we do not constantly feed them.

Ghu hełch' ghu qełax ch'u qighishin sht'a qevghuch'k'ełket.
then evening then it becomes and nicely just we feed them
/Then as it become evening, we feed them very well.

Ha minłni łik'a qeveghu... qeveghuch'equx,
and water dog f.s. we give them
/And we give the dogs water,

nzhah qilani hdi ghu k'i nzhah qeldał tqet'ix.
snow is then there too snow they eat they do
/snow water and also they have them eat the snow.
1:59
Q'u nzhah ghini k'i hvegh qil'i shi na'eł dghinih.
now snow that too for them not good evid. to us he says
/But that snow is not very good for them, they would tell us.

Yeghuda minłni shla qeveghuch'equx ha dach' tqighił'ih.
therefore water little we give them and that way they do
/Therefore we give them just a little water in that way.

Yi yihdi łik'aha ghini ezhge qilan ha tqet'ah.
it then dogs those tough are and they get
/So then they would the dogs can become tough.

Q'u yet daghisedi hqugh qevghuch'dełt'ah q'u.
then there long ways for we can use them now
/Then they can use them for long-distances.

Nzhah daghiłkugh k'i,
snow is large too
/When the snow is deep,

nzhah nzhah hudi yan hudi yeh q'u nzhah yet nuh...,
snow snow on own only on own there then snow there f.s.
/the snow, the snow, there on their own then,
2:28
tinitunh qełchix ha tqet'ix tqet'ah.
trail they make and they do they can
/they are able to break the trail.

Shughu yeghuda shughu dach'hdi łik'aha ghuch'dghiłt'ah.
emph. therefore emph. that way dogs we used
/So therefore that is how we would use the dogs.
ends 2:40

FIG. 19-A *A freight sled pulled by dogs on bare ground near Nondalton in 1930. At the rear of the sled is Nickolai Kolyaha, to his left is Karasim Balluta.* NPS PHOTO H-96, COURTESY OF AGNES CUSMA.

20
Ggagga Ahdults'ih ha Ggagga Nił'unilyaxi
They Stay (Hunting) for Brown Bear at Night and Bear Butchering

With several segments combined and reordered, this is an outstanding example of a successively refined verbal essay. First recorded in May of 2006 on Ti4496; two segments were added on Ti4521, 11/28/07. Refer to Map 5 (nos. 37-41) on p. 91 for five bear hunting locations in the Kijik Lake area, identified by Andrew Balluta. 20-bearhunt-butcher.mp3; length 8:40

20a) Night bear hunting

Naqeliteh ha naqeliteh shughu ggagga iqu qul'ih.
in fall time and infall time emph. bear for they go
/In fall, in fall they would go for brown bear.

Da yehdi dghelyan gheli ha t'ah,
when there fat really and they are
/That is when they get really fat,

łiq'a elqadi ghuda.
salmon eating due to
/due to eating salmon.

Yunit Qizhjeh Vena at K'q'uya Vena qeyłnihi
upstream 'they gathered lake' ata'sockeye lake' they call it
/Upstream on 'they gathered lake' [10-QV], the one they call 'sockeye lake' [31-T'V, Kijik Lake].

yi at k'i ahdults'ih.
it at too they hunt at night
/on that they would sit hunting at night.

Yi k'i ggagga iqu qul'ih.
it too bear for they go
/There they went for bear.
:30
Vighuzdlen heł qetnih ey ghu, yi shughu,
'flows along it' with it they call it there it there
/At where they call 'current flows along it' [37-V, see Fig. 14-a] there,

chaqenq'a qighila ha, ha yi shughu łiq'a iqu qul'ih da tsast'ahdi.
smokehouses were and and it emph. salmon for they went when aboriginally
/there were smokehouses, and when they put up salmon aboriginally.

Yi k'i ggagga ghini łiq'a iqu qul'an ha ha shnugheł t'ighit'a yi k'i.
they too bears those salmon for they went and and in my presence they did it too
/There the bears would take the salmon, and that occurred in my presence there.

Hq'u ku'u k'emeq' qilan.
then another spawning pond is
/And there is another spawning pond.

Vahniqudun qeyeł dghinih qeyłnihi.
'hole against it' they call it they say
/They call that 'hole is against it' [38-V], they say.

Yi k'i yi at ku'u ahdults'ih.
it too it at also they stay
/and there too they would stay at night (hunting).
1:03
Yi k'i ggagga uqu qul'ih.
it too bear for they go
/There they went for bear also.
¶ 1:18
Htsast'a hdi ggagga ghini k'i hya ni'a.. tets teh hya ni'adeł ha tqeyghił'ih.
long ago then bear those too for f.s. night at for theym they go and they did it
/Long ago those bear they would go for them at night, and they got them at night.

Tets teh deheyiqu ghel'ih.
night at they for they would go
/They would go for them at night.

K'emeq' nih qilan ggagga nih t'k'eł'an.
ponds etc. are bear etc. they gather sth.
/The various bears were gathering (food) at the spawning ponds.
1:35
Qighishin sht'a hehnił'ih ndaha du ggagga ch'antiłtun.
nicely just they look at where ques. bears have trails coming out
/They would look carefully where the bear had their trails coming out.

Yeh qeghk'uch'en hdi ni'aqedeł ha.
there opposite then they go at night and
/To opposite side from there they go at night.

FIG. 20-A. *Three brown bears feeding on salmon on upper* Łiq'a Qilanhtnu *[57-ŁQ, Tlikakila River].* PHOTO BY CRAIG CORAY.

Yeh heyegh delts'ih tets qilan ha.
there by them they stay night it is and
/They would stay for them there in the night.

Gheljayi qighishin ch'adelzexi ełа
moon nicely comes out and
/With the moon shining nicely and,

yehdi qighishin heyegh ni'adeł ha.
there nicely for them they go and
/they can go there for them nicely.
2:00
Qighishinsht'a hehnił'an ha minłni at tuk'e'ux ghu.
nicely they look at and water on it shines then
/They can look carefully where the light is hitting the water.

Iy yet ch'ak'eyux ghu yi k'i ch'a'i'ux ghu qighishin sht'a qeynił'ih.
it there comes out then it too comes out then well just they can see
/If it (bear) comes out there and if it (moon) comes out, they can see really well.

Qighishin daghiłggech' hyeghu ni'ilgguxi.
nicely close up along they can go
/They can come to it up closely.

Hvegh nihnilggexi ełа q'uyehdi qeyeł k'idełtuł.
to it they come and then at it they shoot
/As they come up to ithem, then they shoot at it.
2:22
K'eldunteh hdi yudeq dehdalts'ih.
sometimes then up above they sit
/Sometimes they stay up above at an elevation.

K'i deh tqeł'ixi dehq'at dehi duhqe'ux ha
too above they fix scaffold rack they build and
/They fix a rack, they put up an elevated scaffold and

yi k'i dehdalts'i k'i yeqech' k'i heyiqu ghel'ih.
it too they sit up too that way too for them they did
/and staying there in that way they go for them.
2:37
Da'a ełneq' sht'a ts'dalts'i ghu yeq' yi yan qich'a sheł yagheli shihdi.
still on ground just we stay then on it it only better to me good I then
/However, when we sit right on the ground, it is better for me.

Ha yeqech' k'i ggagga iqu qul'ih.
and that way too bear for they went
/And in this way they would hunt brown bear.
¶ 2:48
Ggagga nih chihdełt'ix ghuhdi ey q'ut'un qilan ghu qeyghusełtax ha
bear etc. they kill then it morning is then they skin it and
/When they kill a bear, that morning they would skin it there and

qey... yada du yagheli egh qilan,
f.s. what ques. good on it there is
/whatever is good on it (for consumption),

qeye.. qeydiłkida ghini k'i t'anch' hyu qeych'ahye'ux ha.
f.s. its fat that too all f.s. they take it off and
/the fat, they would take that all off of it.

Qeydiłkida ghini k'i qighishin sht'a tqyeł'ix. [ha duhyelax]
its fat that too nicely very they fix
/They would fix that fat very nicely.

Nugheniy nlan ghu qeyelqatch' k'i yagheli.
fresh meat is then they can eat too good
/The fresh (bear) meat there is good to eat also.

Yaghelisht'a t'ah.
well it is roasted
/That is well roasted.

3:29
Vekaq'a nihdi vegguna nihdi yi k'i.
ribs etc. forearms etc. it too
/The ribs and the forearms too.

Qighishin sht'a k'yulqat.
nice just sth. to eat
/These are nice to eat.

K'qakena nihdi yihdi yan yaghelich' k'yelqat ha t'ah.
the legs etc. it then only good sth. to eat and roasted
/The legs too; only these parts are good for eating and are roasted.

Yeghuda yeh hdi k'i niqeydelket.
therefore there then too they store it
/Therefore they would store these there [after they had been well roasted].

Vediłkida ghini hdi yi ghuda shughu ggagga iqu qul'ih da.
the fat that then it due to emph. bear for they go when
/That fat though is the main reason that they hunted for the brown bear.
¶4:00
Vetlegha nihdi di k'a qighishin sht'a hyelach ha.
its oil etc. too well just they cook and
/Its (bear's) oil and the parts they would cook very well.

Qighishin eshdlach shughu hyulqet hdi.
well cooked emph. they eat then
/If it is well cooked then they eat it.

Vekaq'a nih yi k'i,
its ribs etc. it too
/The ribs as well and other parts too,

qighishin gheli sht'a shdlach ha.
well really just it is cooked and
/these are very well cooked.

Da'a veq'a'i tashdlach k'i nch'u hyilqeł ghin.
still less than cooked too not they do no eat those
/If these are undercooked then they do not eat those (parts).

Da'a qighishin gheli eshdlach.
still well really is is cooked
/It must be really well cooked.

Zt'a ghu k'i qighishin zt'a ha ha.
roasted then too well roasted and and
/When it is roasted, it is very well roasted.

Yeqech' ghu qeyghudghiłt'ah hdi.
that way then they used it then
/That is how they used it then.
¶4:40
Htsast'ahdi izin hvegh qighisen ha'
long ago guns by them were absent and
/Long ago they had no guns and

tets' ełа k'i heyiqu l'ih.
spear with too for them they went
/with spears they used to hunt for them.

Yehdi hdi łu yeqech' k'i heyu nuqulnex.
there then it seems that way too about it they told
/There they also used to tell this about that way (of hunting).

Yehdi ch'atiniłtun ghu qezhex qezdu ha ha'i,
there trail comes out there near they stay and and
/They would stay right near where the game trail comes out and then,

hugh hch'a'iyuxi eł hdi,
along one comes out and then
/just as it comes out along there then,

q'uyehdi tets' eł hdi qeychinagga iqul'ih.
then spear with then its life they go for
/then with a spear they would take its life.

Yeqech' k'i yeh yuqu l'ih łu.
this way too there for it he went it seems
/This is way he went for it, it seems.

Yeqech' k'i heyegh nuqulnix.
this way too about it they told
/That is how they would tell about it.

20b) Bear butchering, cooking

5:35

Ggagga nił'unilyaxi da'a nuhtghelnex q'udi gu.
bear butchering then I will tell now here
/I will tell how they butcher a bear now.

Fig. 20-b *Large hand-forged steel spear-head (*dayin tets' q'aditin*) that was used by Trefon Balluta as a bear spear-head at Telaquana Lake village. Trefon Balluta's name was* Nuch'duyułen Vetutda, *'father of someone is walking'. He was renown as a speed walker; he could walk from Telaquana Lake to Kijik in one day. The spear-head was obtained from his wife, Mary Ann Trefon in 1938 by Marion Mooter. Mr. Mooter was told by Mrs. Trefon that her husband had obtained the spear-head in Bristol Bay and that previously it had been used as a spear-head for beluga whales. The item is 15"x2.5" and is one-quarter inch thick & is at Cook Inlet Historical Society Collection at the Anchorage Museum: No. 1969.62.1.* PHOTO BY WALTER VANHORN.

Ggagga ghini chidet'ix tl'ughu nił'unich'elax.
bear that was killed following we butcher
/After that bear has been killed, we would butcher it.

Yi k'i veghuhdułt'ayi nułtu nił'unich'elax.
it too which they use for we butcher
/We would butcher it in a way they can use it.

Ggagga ghini veyit'ugh ghuch'ełchet ha,
bear that its chest we slice along and
/That bear's chest-brisket we would slice along it,

ha q'uyehdi vegguna teh k'i dughunch'idułchił
and then forearms among too we slice along
/and then we would slice it up along its arms.
6:00
Veqakena teh k'i dughunch'idułcheł q'uyehdi yeqech' k'i veghusts'ełtax.
its legs among too we slice along then that way too we skin it
/Its legs we also slice along then, and then we skin it that way.

Veghusts'ełtaxi eł tl'egh idi ełа,
skinning it and after and
/We skin it and afterwards,

ha ku'u vediłkeda ghuda k'i nułtu k'i veghusts'ełtax.
and again its fat for too for too we skin it
/then again for its fat we would skin it.*

Yi k'i vevet' k'i nch'u huch'ełchet hq'u vedavena venaqach'ułchił.
it too its stomach too not we do not slice but its sides we slice around
/Then too, we did not slice into its stomach, but we slice around the sides of it.

---

* Leaving the fat on the carcass, not on the skin.—AB

ha vedilkeda ghini vech'ach'e'ux yi kiq'u.
and its fats that we take off it also
/and its fat (pieces of fat) we take that off of it too.
6:32
Ghu dghilkugh gheli vech'ach'e'ux yi k'i.
then large really we take off it too
/There are really large amounts (of fat) that we take off of it.

Yet dghelyan gheli ghu yi k'i dildzeł gheli.
there fat really then it too is thick really
/When it is really fat then it is really thick.*

Maybe yi k'i daghiltey gheli dildzeł.
m. it too is strong really is then
/Maybe if it is a really strong one it (the fat) is thick.

Ha t'ildes gheli yi k'i.
and it becomes heavy really it too
/And it gets very heavy too.

Daghiltey gheli nulyih ha'.
it is strong really it is fat and
/When it (bear) is really strong and fat.
¶ 6:57
Htsast'a hdi qeyvis k'i qeyyich'aghulket ha
long ago then stomach too they took out and
/Long ago then they would also take out its stomach and

ye ghini qighishin sht'a qeył'ix ha hyełggux.
it that one nicely just they fix it and they dry it
/that one they would clean it nicely and they would dry it.

---

* I have seen it maybe 4 inches thick, the fat by itself.—AB

Heyełggux hghu tl'egh ghuhdi,
they dry it then after then
/After they had dried it then,

yi udi vediłkeda ghini yi k'i heyinuqeyelax.
it own its fat that it too they put it inside it
/then its own fat they would put it inside it (in the dried stomach case).

Ha tlegh ełax yi k'i.
and oil it turns into it too
/And then oil forms within it.

Nch'u qighishin vinaz... vinazdliy nihdi nch'u k'i qeylqedi shi ggagga nihdi k'i.
not good f.s. intestines etc. not too they do not eat evid.bear etc. too
/The various intestines are not good, and they don't eat them, of the bear though.
7:31
Qeve.. yi yan qeych'aghilket ha qeyghudełt'ahi, vevis.
f.s. it only they take off and that which they use, its stomach
/They would only remove the parts that they could use, like its stomach.

K'qakena nihdi k'i t'anch'u vech'ach'elax ha ha vekaq'a nihdi.
athe legs etc. too all we remove and and its ribs etc.
/The legs and so forth we detach them all and its ribs.

Nugheniy nlan ghu yagheli gheli sht'a vadelnexa daghiłtey yi k'i.
fresh meat is then good really just it is tasty it is strong it too
/The fresh meat is really good and tasty, but strong (tasting).
7:56
Hugh k'eldunteh k'eldunteh ha łiq'a t'eł'an ghu łiq'a q'e'ilnex ha t'ix.
then sometimes sometimes and salmon it gets then salmon it tastes and it is
/Sometimes, sometimes when they are getting salmon, they get to taste like salmon.

Q'u yi yi yan qeych'ahyelaxi nih nihyełdeł ha'it ghu.
now it it only they take out etc. they put them and there
/Then they would only take out the parts they they had stored there.

Veqakena ghini tlegh yan nlan ha t'ix.
its legs those oil only are and it becomes
/Its legs they can get so greasy.
8:20
Ughasht'ay iłtl'ex yi k'i.
rapidly it gets rancid it too
/Rapidly that turns rancid, those ones (the legs).

Ha da'a da'a nch'u qighishin va'ilnex ha t'ix.
and then then not good it does not taste and it becomes
/And then it gets so it does not taste good any more.
ends 8:35

Fig. 20-c *Dena'ina men old Gory Nikolai (left) and Wanka Zackar in the mountains near Old Iliamna with brown bear in the early 1920s.* NPS PHOTO H-712, COURTESY OF HELENA SEVERSON MOSES.

21
K'uhda'i Nił'unilyayi
A Moose is Butchered

Anatomical knowledge is a great Athabascan and Dena'ina specialization. See especially Chapters 1,2, 9 & 24 of Dena'ina Topical Dictionary. *This essay is one of the most detailed instructions on butchering in a Native American language. First dictated by Andrew Balluta to Kari on 4/29/87 in Kari's notebook 23:34-38, but not recorded. First audio-recorded on 2/7/04 on Ti4374 and reviewed in Aug. 2006 and again in March and August of 2008. This essay was recorded on a sentence by sentence basis, and this pace allowed Andrew to list out in detail the many special butchering and anatomical terms. The numbers in brackets refer to Fig. 21-a and directions for the sequence of cuts. 21-moosebutcher.mp3; length 3:51*

K'uhda'i ghusts'ełtax ha q'uyehdi q'uyehdi nił'unilyax.
moose we skin and then then it is butchered
/We skin the moose and then, then it is butchered.

Dach'di k'ełq'a qełax.
this way killsite it becomes
/This is how the killsite is transformed.

K'uhda'i chidet'ix ch'u veyit'ugh huch'ełchet.
moose is killed and its chest we slice it open
/The moose is killed and we slice open the chest [1, from brisket to belly].

Q'uyehdi veqakena teh vun'ich'idghełcheł ha
and then its hindlegs among we slice along and
/And then we slice vertically along its hindlegs [2] and

vegguna teh ki q'u vunuch'itghułcheł.
its forelegs among again then we slice along
/and we slice vertically along its forelegs too. [3]
:29

Q'uyehdi veqakena teh veghunch'i... veghun'ich'dghułchił ha vegguna teh kiq'u.
then its legs among f.s. we slice around and its forelegs among too
/Then we slice around its hindlegs and also its forelegs. [4]

Q'uyehdi ts'iłch'en veghusts'ełtax.
and then one side we skin it
/Then we skin it on one side.

Q'u yeqech' ghu łtan ch'q'uyehdi vegguna ts'iłch'en vech'ach'etix.
now that way then it lays and then its forearm one side we remove
/Then in that way as it lays there and we take off one side of the forelegs [5].

Q'uyeh q'uyehdi veqakena kiq'u ch'ach'etix.
and then and then hindleg also we remove
/Then we also take off that hind leg [6].

Yeqech'u ts'iłch'en veyits'ena vu.. vighuch'i'idiłchet. [7]
in that way one side brisket meat f.s. we slice along
/Then we slice along one side of the brisket meat.
:59
<Yach'en veniqach'dułghił ha', yeq'ech'en kiq'u veghusts'ełtax.>
other side we turn it and on that side also we skin it
/We turn it over to the other side, and we skin that side.

Q'uyehdi vegguna yeq'ech'en kiq'u vegguna vech'ach'tix.
and then foreleg on that side also foreleg we remove
/Then its foreleg, we also take off the foreleg on the other side [6].

Ey q'ech'en kiq'u veyi.. veyints'aha vech'ach'enlax.
it side also back tendon we remove
/On that side also we take out the back tendon (sinew) [8].

Ey q'uyehdi iy q'ech'en kiq'u veyits'ena vighuch'idghułchił ha q'uyehdi vech'ach'itix.
it then it on that side also brisket meat we slice along and then we remove it
/Then on that other side we slice along the brisket and take it off [7].

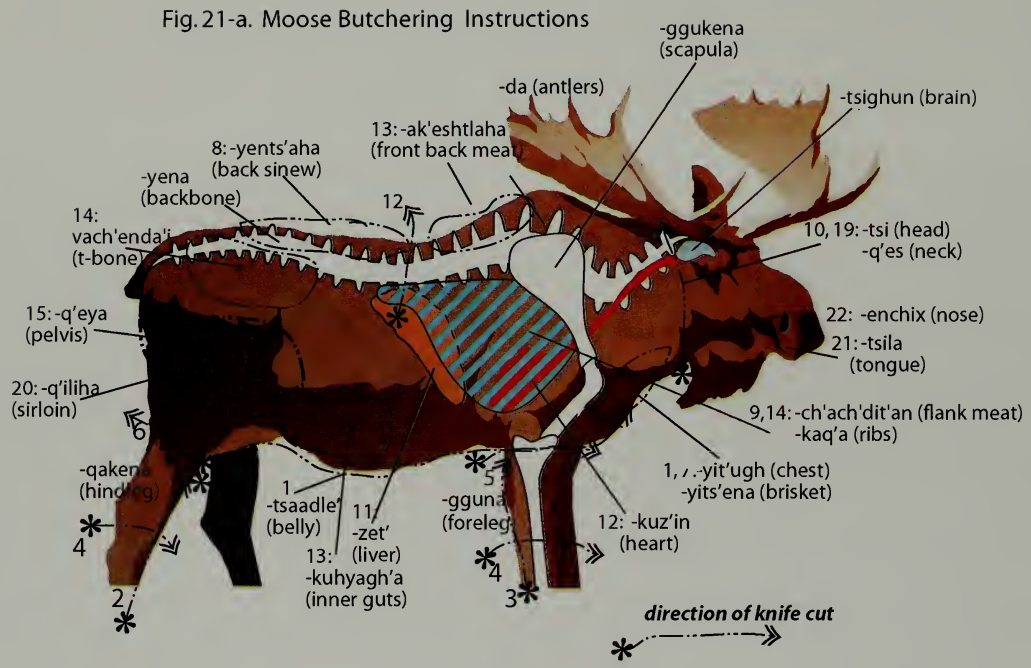


FIG. 21-A *Moose butchering diagram.* DRAWING COURTESY OF ALASKA DEPT. OF FISH & GAME

Q'uyehdi vech'ach'dit'an ku'u ch'qełchix.

and then flank meat also we make

/ Then we make the flank meat cut [9, over the belly from ribs to back] also.

1.30

Vetsi vekich'ach'enłchet vekich'ach'enłchet ha venzaq'a vach'dghiłchesh

its head we cut it off we cut it off and its larynx we pull out

/We cut off its head [10], we cut it off and we pull out its larynx.

Vekuhyagh'a ts'iłq'u veku ch'ach'qelax.

its innards at once its stomach we remove them from

/ We pull out the innards [13] all at once out from the stomach.

Veku veku ch'ach'qelax ch'u k'eyulqadich' t'ent'ayi.
the stomach stomach we remove and that which are eaten that is
/We take out that stomach, that (the parts) which are edible.

Vech'ach'elax, vekuz'in, vezet', vejech'a.
we take out the heart the liver the kidney
/We take out the heart [11], the liver [12] and the kidney.

Vekuhyagh'a kiq'u vech'ach'enlax:
inner guts also we remove
/We also take out inner guts [13]:
2:06
K'tsilaka jijegha, k'tiyes, k'di'in, k'niqanqidenghalch'ik'a, k'tsenlch'ika, veq'us.
sack at liver digester reticulum inner intestine small intestine sack
/the sack attached to liver, the food digester bag, the reticulum, the layered inner intestine, small intestine, the sack outside stomach (the 'quiver').

Nch'u veghuhdułt'a'i la q'ent'ayi venzaq'a, chundeyes.
not they do not use ever it seems larynx large intestine
/They do not use the larynx, the large intestine it seems.

Vinazdli kiq'u nch'u veghuhdełt'aŷi.
innards also not ones they do not use
/They also don't use the (remaining) innards.
2:38
Q'uyehdi vekaq'a kiq'u ch'ach'e'ux nił'egh k'uch'en q'u.
and then the ribs also we remove both opposite sides then
/Then we take off the ribs off of both sides [14].

Q'u veyena niłch'hghelax.
now backbone we cut apart
/Then we cut apart the backbone [15].

Q'u vak'eshtlaha k'i vech'ach'etix.
and then front backbone meat too we remove
/We also take out the meat of front part of backbone (neck to center) [16].

K'vach'enda'i kiq'u vech'ach'etix.
t-bone also we remove
/We also take out the t-bone cut [17, center to main back].

K'q'eya ghini k'q'es ts'ełq'u vech'ach'elax.
pelvis that neck at once we take out
/We take off that hip/pelvis [18], and also the neck [19] at the same time.

<K'q'iliha kiq'u vech'ach'elax nił'eghk'uch'en.>
tenderloin also we take out on both sides
/We also take out the tenderloin [20, the inner hip prime meats] on both sides.
3:06
Vetsila kiq'u vech'ach'etix.
tongue also we take off
/We also take out its tongue [21].

<Venchix kiq'u ch'ach'en'ux.>
nose also we take off
We also take off the nose [22].

Veyes ghini k'i veghuhdełt'ah.
skin that too they use
/They use its skin also.
¶
Shanteh ghu k'tsen ghini k'i duch'elax.
in summer then meat that too we hang
/In summer we hang the meat up.

Q'uyehdi vetidetchesh.
and then it drains
/Then it drains.

K'tsen ghini qich'a nłjaq' ha t'et'ix.
meat that more light and it becomes
/That meat gets lighter that way.

3:22

Heyteh ghuhdi k'tsen ghin nił'usdet nich'elax.

in winter then meat that separately we put them

/In wintertime we set the meat out as separate pieces.

Yeqech' q'uhdi ningheltix.

that way then it freezes

/Then it freezes like that.

Hetl q'ech' nughelyałch' yaghelich' yaghelich' nghalten ghu.

sled on objects are moving nicely nicely it is frozen then

/It (meat) transports nicely on the sled when it is well frozen.

K'izhagi gheli eł yan nił'unilyu.

knife really with only it is butchered

/It is butchered only with a 'real knife' (a butcher knife).

ends 3:51

22
Qen Delch'etl'i
The Sound of a Crackling Fire

This was the prelude to a study of Dena'ina onomatopoeia (words that imitate sounds in nature or of animals and humans). We did not include the full study in the final book due to its length. Recorded in Feb. 2004 on Ti4313.
22-firewood.mp3; length 2:16

JK: Any more on [words for crackling] fire?

Dests'aseydal'ah.
sparks come from fire
/Sparks are coming from the fire.

There's a word for it [crackling fire]. Of course they never used to let us make fire with spruce if we was out hunting in the summer time. They let us use dry alder so it wouldn't make that crackling noise. Scaring the animal. Spruce would make crackling noise.

Delch'etl'i shi, delch'etl'.
it is crackling evid. it is crackling
/A crackling fire, it crackles.

ch'etl'
/brush, shrub *(n.)*

K'idiki delch'etl'i shi.
too much it is crackingly emph.
/It (fire) is crackling too much.
1:30

Shanteh shanteh k'iqu qul'ih ghu,
in summar in summer for sth. they go then
/In summer in summer when they hunt for something,

ch'vala gheli dilani,
spruce real it is
/and there is extensive spruce timber,

nch'u eł qeydiłq'uŷ.
not with they do not make fire
/they do not build fire with it (spruce).

K'diki delch'etl' shtuk'tinuyełi ghuda.
too much it crackles it will drive away sth. due to
/Because it is has a crackling sound, it can drive away something (the game).

In summer time they never let us make fire with spruce, spruce tree or spruce. They let us make fire with either dry alder or dry cottonwood which don't make that crackling sound.

Fig. 22-a. *View from* Vak'ent'esi Vena [63-VV, Frying Pan Lake] *with* Qiyhiy Dghil'u *[53-QD, Groundhog Mountain] in the center of the frame and* Suy Dnashdlaji *[51-SD] to its right.*
PHOTO BY ERIN MCKITTRICK, WWW.GROUNDTRUTHTREKKING.ORG

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Shtutda'ina Da'a Sheł Qudeł

My Forefathers are Still Walking with Me

Verbal Essays on Qizhjeh and Tsaynen Dena'ina Traditions

Andrew Balluta is a precise and observant speaker of Dena'ina from Kijik and Nondalton. Balluta has made tremendous contributions to knowledge as a scholar and mentor, as a ranger for Lake Clark National Park and Preserve, and as consultant to many researchers. The 22 texts for the book are termed "verbal essays" because the texts have been selected, reviewed, and ordered in the manner of written essays. The essay topics derive from the training and experiences Balluta has received with the Dena'ina intelligentsia since he was a young boy. These inlcude thoughtful discussions of Dena'ina religious beliefs and values, of geography and travel, of animal and fish behavior, of technical skills such as butchering and food preparation, and some prehistoric events and legends. Two narratives are rare recordings of Nondalton Chief Gabriel Trefon made in 1961 with commentary by Balluta. The book comes with a 22-track audio CD. With this CD and the three-line page format, the essays can be read and enjoyed in ways that facilitate various levels of interest and study. *Shtutda'ina Da'a Sheł Qudeł, My Forefathers are Still Walking with Me* is a unique contribution to Alaskan literature and ethnography.

James Kari is Professor Emeritus of Linguistics, Alaska Native Language Center, University of Alaska Fairbanks

"The spirit of these verbal essays by Andrew Balluta illuminates a way of life that has sustained the Dena'ina people for millennia."

—Karen Evanoff-Stickman, Cultural Anthropologist,
Lake Clark National Park and Preserve